

News from the New-  
JERUSALEM,

Sent by  
Letters from severall  
Parts, relating some Hints, and  
Observations of that Citty,

All conspiring in a Testimony that  
renders it exceeding  
Glorious.

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Revel. 21. 5.  
*And hee that sate upon the throne said,*  
**BEHOLD, I MAKE ALL  
THINGS NEW.**

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LONDON,  
Printed by G. D. for Giles Calvert, at the  
signe of the Black-spread Eagle, at the  
West end of Pauls, 1649.

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sign of the Black-headed Eagle at the  
Well end of Park, 1840.

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TO the Christian Reader,  
and more especially to the  
Saints, that wait upon God in  
the use of Formes.

Reader,

 Thou hast here presented to thy view, a copy of certain *Letters*, written to private friends, not at all intended for thy use: But since it is their fate to fall into publick hands; and since there are somethings in them well worth thy notice and observation: *A well-wisher of thine*, for thy good, hath thought fit to usher them to thy hand, by writing one letter unto thee; the rather to engage thee, by reading that which is thine own, to take a survey of the whole matcell, that therein thou mayest behold, the *breaking forth of God*, and the *spirit that now breathes in many Saints*, which seems to pro-

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phesie and promise, that God is about to doe some great and notable thing for his people, according to their long expectations, and as an answer to their prayers.

But although God be breaking forth upon the world in a greater degree of light and glory then former ages have seen: yet thou art to know, that we are as yet but in the twi-light: we see onely the dawnings of an approaching day; we are at the utmost but upon the borders and confines of this glory; and therefore (*Reader*) in thy examination of doctrines, and inquisition after truth, two things would be carefully heeded: First, not to receive every thing for truth, that comes abroad under that notion. Nor secondly to reject every thing that is new to thee as error. Least thou take darknesse for light, and light for darknes. As thou wouldst avoid falling into the gulfe of error on one hand; so beware thou dash not against the rock Christ on the other; for there may be a dangerous miscarriage on either side.

This is most certain, that whensoever God, the father of lights, begets and brings forth any fresh discovery of light and truth in the world: the Devil, the father of lyes will transform himself into an Angel of light;

and

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and will press upon the most conscientious Christians, his falsities and delusions, under such specious and plausible colours, that will deceive (if it were possible) the very elect. And this he will doe diversly, by working upon a different subject.

First, in regard there is but a mixture of light and darknes, in the most knowing Saints; he will take advantage by the remainder of darknes in them, to make them instruments to promote error as well as truth; and the seed of error falling into the soyle of this dark principle may grow there for some time, till the principle of light wholly overcome and expell this darknesse.

But secondly, he doth more usually make use of forward, formall professors, and these he dare trust, though they hold forth the truth for a time, because he knows when they fall off, and discover themselves, they will raise the greatest scandall, and bring the greatest odium upon the truth; so that its no safe rule, to judge of persons by their doctrines, nor of doctrines by the persons, that brings them.

Therefore (*Reader*) thou seest what need thou hast to harken to the Apostles counsell; Try the spirits whether they be of God: least thou feed upon Scorpions, and cast away the true bread; least thou abide in darknesse, and

\* It is at least a very probable argument that truth is rising & springing out of the earth, when error and delusion walke a broad under presence of coming downe from heaven.

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see not the brightnesse and glory of that day,  
that is next approaching.

Thou canst not be ignorant, that the Scriptures, as well the old testament as the new, beare witness of a glorious day that shall shine forth in the last times, when the *light of the Moon, shall be as the light of the Sun, and the light of the Sunne as the light of seven dayes*, which as it shall be a glorious day, so it shall be the joyfullest day that ever the *Saints* beheld, for it shall bee their wedding day; Then shall that voyce of acclamation be heard, *Let us be glad and rejoyce, and give honour unto him, for the marriage of the Lambe is come, and his wife hath made her selfe ready*. To make the *Lambs wife* ready, hath beene the great work of God in the world. How neare we are come to this time, I shall not undertake to determine, but much may be guessed, by Gods preparations for the same, for almost six thousand yeares, and by his various appearances, and graduall approaches unto his people from the beginning, to this present time, of which take this briefe experimentall Narrative.

Though the Lord our God be one Lord; and hath said of himselfe, *I am alone, and there is none besides me*: yet in another sense hee hath

hath said ; *That two are better then one, and  
It is not good the man should live alone ;* there-  
fore this *One Only-wise Being*, for the set-  
ting forth of his owne glory hath greatly de-  
lighted to multiply and bring forth himselfe  
in a world of variety and distinction, that hee  
might againe gather up all things into himselfe,  
in the most perfect and absolute union : Or in  
a larger narration take it thus ; This one God  
hath branched and spread forth himselfe, in  
this great Fabrick of *heaven and earth*, fur-  
nished and garnished the same with infinite  
variety of his works, and creatures, and then  
made *man*, the topp of this *creation* : And  
for the speciall favour he bare unto man,  
whom he had made after his own likenesse,  
he bestowed upon him the dominion and  
Lordship of this lower world, or of the whole  
earth, and in the midst or chiefest place there-  
of, planted a *paradise*, or *garden of pleasure*,  
and placed the *man* therein ; where hee con-  
versed with his *maker*, in the highest enjoy-  
ment of God in the *creatures* : But God, lea-  
ving open a posterne doore, ( *the man being  
deceived by the Serpent* ) *hine entred into the  
world*, and drew after it at the heeles, all sorts  
of *miserie, confusion, death and bondage*, and  
brought upon the whole *creation* ten thousand  
dilemper

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distempers, and distractions, factions, and divisions, and especially upon ~~man~~ the cause hereof, who now became nothing else but a perfect map of misery; but God, to heale and cure all this, immediately threw open the broad gate of glory, and sent forth his beloved Sonne, that by his death and sufferings, he might restore all things into a blessed estate, redeem the world out of bondage, reduce all things to a sweet harmony and agreement, reconcile all things to himselfe both in heaven and in earth, and gather up all things (thus scattered abroad) into a perfect agreement, and the nearest union, with himselfe; Col. 1. 20. And all this by carrying on a marriage, betwixt himselfe and his creature man; And so the Lord of heaven and earth (in a condescension to the creatures weaknesse) becomes a ~~father~~ *father* to the lowest and vilest earth, which he hath transacted, by certain steps and gradations, upon this account.

This, now unhappy creature man, through the enmity of his mind, arising from the guilt of his disobedience, looking upon God as an enemy, saith unto him, Depart from me, I desire not the knowledge of thy wayes; But God being resolved not to loose his creature, because hee had set his heart upon him, with an intent

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intent to marry him to himselfe; and knowing that man in his apostate condition, was not able to dwell with devouring fire, and everlasting burnings, saw it needfull to set up certaine wailes and partitions betwixt himselfe, and his creature, that hee might treat with him at a distance, and break downe those partitions one after another, and so make nearer and nearer approaches towards his beloved, as hee should enture her, and traine her up by degrees, to more strength and maturity.

Now the steps and stages by which God makes towards his beloved, are those severall transactions or dispensations, wherein God from the beginning, and from time to time hath appeared unto her; by which, as by certain *mediums*, under and below himself, he hath administred to gain the affections of this coy creature; To this purpose, in every address he makes towards her, he appears clad in a new suit of apparrell, such as he knew would best suit with every age and measure, of her stature.

1. Gods first setting forth in this expedition, you have upon record in the beginning of *Genesis*. *The seed of the woman, shall breake the Serpents head.* Here God keeps himselfe at a  
great



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great distance; as if he would but barely propound his businessse, or onely publish his intention abroad to the world; as if he would as yet be rather heard then seene, and heard onely to whisper and murmure out his mind; in soft and inarticulate sounds, rather then in expresse and distinct voyce and language; yet hereby he gaines a faine, weak, implicite consent; for by this were the Patriarchs saved; This was the first dispensation.

2. The next step God takes, is a journey to Mount Sinai, where he appointed a solemne meeting to tread with his beloved; Here God keeps himselfe still at a great distance, and is faine to make use of Moses, (a friend to both parties) as a meet Mediator betweene them; Here God drew up an agreement of his own hand writing, digested into ten Articles, offered it to the consideration of his beloved, and was afterwards consented to by each party; but poore man (or poore woman rather) was so feared and affrighted with Gods attendants, of thunders, and lightnings, and a shrowd cloud, the voyce of a trumpet exceeding loud, and smoke, and fire, and an earthquake; that the consent on the womans part, proceeded rather from feare, then from any great love. This was indeed an hard and harsh dispensation.



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penſation, but ſuch as *divine wiſdome* had appointed and as ſuited with his deſigne.

3. After this God kept his *beloved company forty yeares in the wilderneſſe*, in a pillar of cloud, and a pillar of fire: And the more to allure her in this wilderneſſe, he pitcht a tent, and within that (for better accommodation) he built a *tabernacle*, to treat further with his *beloved*; Here God appointed more ſolemne and frequent meetings, that his *beloved* might get ſome further knowledge of him; In this *tabernacle* God ſhewed his *beloved* an imperfect, dim, *shadow* of his own image or picture, that ſo ſhe might be able to make ſome gueſſe of his perſon and comely proportion; but a clearer view of himſelfe as yet he gave her not, in regard of her tender ſight which could not behold *majeſty*; therefore God held forth himſelfe unto her in certaine darke, ſhadowie representations, as *ſacrifices, ceremonies, &c.*

4. The next journey God undertakes, was to *Mount Sion*, where hee gave his *beloved* a prooffe and experiment of his fidelity, in giving her a reſt and ſettled habitation, in a land flowing with milk and hony, after her long & tedious travail, according to an ancient promiſe, made to her *anceſtors*; and that hee might acquaint

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acquaint her yet more with himselfe, and put the greater state upon his negotiation, he built here for his *beloved* a magnificent and beautiful *palace*: In this *palace*, God presented unto his *beloved* a perfect shadow of his owne *image* that she might be able to make soe better judgment of his person, feature & stature; Here God also appeared to his *beloved* in the same kinde of representations as before, but these more irradiated, and illuminated by a nearer approach of his glorious and divine presence.

And while God kept his residence in this *palace*, the more to draw on the affections of his *beloved*, he would sometimes knock at her chamber *doore*, and other whiles looke through the *lattice* upon her; but his naked presence, was an object yet too strong for her sight.

5. After this, God, to move the more effectually in his suite, and a little to stirre the affections and move the bowels of his *beloved*, Hee gets on himselfe a suite of her owne apparell, clothes himselfe with her owne flesh, takes upon himselfe her own nature; and (coming thus neare her) caught her by guile; Now the partition wall that stood betwixt them, is broken downe, the thick vail of ceremonies is rent asunder; the old representatives are laid aside

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as ideas of no longer use. Now was unfolded part of the great mystery of godlinesse, *God manifest in the flesh, of Emmanuell or God with us.* Here God presents unto his beloved the lively picture, the expresse image and character of his own person; as great Princes when they fetch them wives from remote and forraigne parts, are wont to woe by their *Agents* and *Ambassadors*, and to represent themselves to their *Ladies*, by their own pictures; Hereupon his beloved gives her consent; and now both parties are agreed.

But between all these woing passages and expressions of love on Gods part; O how many hard hearted denyals? How many uncivill repulks? How many unmannerly revoltings and startings back? How much uncertainty and inconstancy, falsenesse and perfidiousnesse, doth God meet withall on the womans part? Never did the wild *Asses Colt*, that is brought forth and bred in the *wildernesse*, discover so much peevishnesse and perversenesse; Insomuch that God (who was resolved to gaine her by faire meanes or by fowle) was faine to chastise her with 430, *yeares bondage in Egypt*; to nurture her (by leading her about) *forty yeares, in a vast howling wilderness*; and (for her fornications  
and

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and whoredome after all this) to imprison, manacle, and fetter her, by seventy yeares captivity in Babylon; But notwithstanding all this, Gods affection being still the same, he held fast his purpose and resolution, to prosecute his sute to the utmost, and to make this untoward woman, a meet helpe for himselfe, though it should cost him the life and blood of his Sonne and heire, which now he had already in part performed.

6. Therefore God, (who wel knew the mutability and inconstancy of flesh and blood) that hee might at last come within his beloved, and at one blow strike the match dead, or rather put so much life into it as might secure it from all hazard of revocation and repenting; He secretly winds and insinuates himselfe into her heart; conveies his owne spirit into her inward parts; makes her partaker of his owne divine nature; so that now they are not onely one flesh, but one spirit; Now there is but one heart and soul betwixt them; God hath so gotten into her heart, that he can boldly talke to her, as to his wife, and shee to him, as to her husband. Now she can say, *My well beloved is mine, and I am his*; nothing is wanting to compleat this marriage but the Spouses making her selfe ready. Thus you see  
Gods

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Gods graduall proceeding in this undertaking, and how neare the businesse is brought to a small conclusion.

And because there remaines now but a *vaile* or two more, that keeps up a distance betwixt *God* and his *Sponse*, which being removed, the union would bee entite and absolute; therefore he resolves forthwith to break through these also; and inasmuch as *God* (or *God-Man*) hath already uncloathed himselfe of the garment of naturall flesh (of which the rending of the *vaile* of the *Temple* was a figure) by suffering it to be crucified that hee might enter into spirit, or return into the highest glory of the *Father*.

7. So the *Saints* or mysticall body, in conformity unto *Christ* the head, doe uncloath themselves of the rags of corrupt and sinfull flesh, by suffering it to be crucified, that the divine nature, or image of *God* may shine forth in the humane, till *God* discover his dwelling in the flesh of the *Saints*, as he dwelt in the flesh of *Christ*; and afterwards this flesh be taken up into spirit.

8. In order whereunto *God* hath so farre advanced that he is pulling downe the partitions that remaine. Hee is tearing the *vaile*, not only of the naturall, but of the mysticall flesh of  
*Christ*.

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*Christ*, or that whole administration of *Christ*, consisting in formes and ordinances.

9 Yea, God is not onely taking downe this *tabernacle* of the mysticall flesh of *Christ*, but he is destroying, the mysticall or spirituall flesh of the *Saints* ( if I may so call it ) standing in their own righteousness; that good persuasion they have had of themselves, rais'd up and built upon their qualifications, religious duties and performances. The rending of this *vaile*, will rend the heart, and the cause of the *liver* of many *Saints*, because most of their comfort hath sprung from this roote; most of their evidence hath beene layd upon this foundation: This must needs startle them to have *their heaven*, *their evidence for heaven* thus shaken; and this ( by comparing together *Heb. 12. 26, 27.* and *2 Pet. 3. 13.* ) I conceive will bee the ultimate and finall accomplishment of that place in *Haggai, 2. chap. 6.* I will shake the heavens and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come. This great work hath God begunne to take in hand; To shake the old heaven and earth, and to make new; To destroy our own righteousness, and instead thereof to bring forth *Christ* in spirit, who is the Lord our righteousness; and how

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how does the *devill* rage and strive by his stratagems on all hands to make this child an abortive? Without doubt *God* is removing out of fleshly administrations, and calling upon his people to come up and serve him in that which is more spirituall; *God* is withdrawing from formes, that hee may draw his people after him into spirit and power.

Not is this intended to take those off from formes, that enjoy *Gods* presence in them; but to give an account of those that walke not in formes, and to call those higher then formes, from whom *God* is apparently departed in formes; for there are divers degrees and measures of *christians*; Some finde *God* (it may be) in every ordinance; others finde him in none at all; some enjoy his presence in one publique ordinance and not in another; others *God* meets in their private duties, but not in the publique; Let every *Saint* abide in the station where *God* sets him, till hee say unto him; *come up hither*; And why shouldst thou wonder at this? Hath it not been the sad complaint of many serious *christians*, for these many yeares, that ordinances have been barren to them, and themselves barren in the use of them? What

†

should



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Should the meaning of this bee, but that *God* calls upon such to looke out for higher discoveries of himselfe, then attend those old wayes.

This thing many poore soules have beene ignorant off, and therefore have layne downe under the burden of greif and sorrow, as if *God* had utterly forsaken them.

It is not denyed, but that as there may bee the forme of godlinesse without the power; so the forme and power may both stand together; but there is a time when *God* will



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off ordinances, but preach them downe and  
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Blame not all that have left them off, for some  
may have done it upon a right ground; As  
for those that speake contemptibly of them I  
excuse them not at all; but this I say, If there  
be a *worme* at their *root* and they must needes  
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*monies* of old, so say I of those) *Let them have*  
*an honourable buriall*; As the weak *Saints*  
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those that shew them. So let them not be despised

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It is not denyed, but that as there may bee the forme of godlinesse without the power; so the forme and power may both stand together; but there is a time when *God* will goe forth, out of forme into power, out of flesh into spirit; out of formall and fleshly administrations into that which is more spirituall.

These formes (or this mysticall flesh of *Christ*) have beene as *Jonahs* gourd, under which the *Saints* have long reposed themselves, enjoyed much sweet shelter and shadow, and therefore cannot beare the parting with them, neither in themselves nor others; but now if *God* upon designe, to carry up his people to more spirituallity, hath prepared a worme at the root of this gourd purposely to kill and dry it up, dost thou well to be angry *Jonah*? Yes (thou wilt say) I doe well to be angry to the death, for some have not onely left off

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speake contemptibly of them. *Answer,*  
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*an honourable buriall*; As the weak *Saints*  
yet under formes would not be despised by  
those above them, so let them not be harsh  
accusers of those that see their liberty and  
stand fall in it; This was the *Apostles* rule to  
preserve peace and love, *Rom. 14.* betweene  
dissenting brethren; For further satisfaction  
in this Poynt, I referre thee to the 28. Let-  
ter.

*Christ* was three dayes in the grave, and  
then rose out of it againe; *Christ* hath beene  
in formes; to some he is still; to others he is  
risen out of formes; Tell me, wouldst thou  
have these seeke *Christ* in the Sepulchre, in  
formes, when they see he is risen, and perhaps  
have been told by an *Angel*, *he is not here, he*  
*is risen*? Be not weaker then the weak *disci-*  
*ples*, who hearing their *Lord* was risen, depar-  
ted from the *sepulchre*; after which it was

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not long that they heard hee was risen, by  
some that had seen him; nor long after that  
again, that he appeared unto them, and raised  
up their faith which was sinking and ready to  
dye. What dost thou meane (poore *Sinus*)  
that with *Mary* lyest puling and weeping at  
the sepulchre, when as thy *Saviour* is risen?  
Why dost thou seeke the living among the  
dead? Thou seest how many dispensations  
God hath passed through (besides other inter-  
vening, lesse remarkable appearances, which  
have been omitted;) God was in the flesh of  
*Christ*; but that having done its office, he lay-  
ed it aside; God is entred upon a dispensati-  
on of spirit, and calls upon his *person* to follow  
him; but she is so fallen in love with this sute  
of old cleathes, this garment of flesh, that she is  
loath to lay it aside, as if she meant to be mar-  
ried in it. But tell me, wouldst thou tye God  
alwayes to one dispensation? or if thou canst  
not, but that hee will advance higher till hee  
come to the highest, wilt thou tarry behinde  
him, and dwell alwayes in the same place?  
Dost thou not know that the consummation  
of Gods marriage with thee, is the compleat-  
ing of thine owne happinesse? And dost thou  
not see that God is gone before thee? Dost  
thou not hear him calling thee, *come up hither*?

If

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If God be gone before, why dost linger and laggar behinde? Dost thou stand still and please thy selfe with beholding thy present attainments? or dost thou look back and admire thy former good worke? Remember what *Paul* saith was his practise; forgetting those things that are behinde, and reaching forth to those things that are before, I press towards the mark &c. Call to mind also *Peters* admonition, Looking for, and hastening unto the coming of the day of God, &c.

God forbid, that thou shouldest limit the holy one of *Israel*; that thou shouldest tye and binde down God to any form or administration, longer then will serve his own designe: And God forbid, that thou shouldest stop and stay in a dispensation, after thou findest he is departed from it.

God took up dispensations onely to serve a turn; to bring about his designe of making his creature happy, by its union with himself; The finishing & laying down of dispensations, is the perfecting and finishing of the creatures happinesse, and the introducing of that glorious day before hinted; which will be by the arising of the *Sunne of Righteousnesse*, not in one Horizon of the world onely, but throughout the whole earth and heaven; which day of the  
Lord,



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Lord, as it should be to us the most desirable thing in the worlde, so it should seem to be at hand, and to stand knocking at our doores; by some glimpses of glory that appear already, and particularly by those rayes and beams of light, that stream forth in these ensuing letters.

In some of these Letters, thou shalt hear the stammerings and lispinges of children, rather than a pure language of perfect speaking; but let not that offend thee: If thou art a Father of children, a thousand to one, thou art not so morose and austere, but thou hast taken delight to hear thy children prattle, though they spake but half words, and broken sentences; and why should it trouble thee to hear thy brethren, the children of thine, and their heavenly Father expresse themselves in such language as they are able: Is it not said, *Out of the mouth of Babes and sucklings, thou hast ordained strength; or, thou hast perfected praise?*

In others of these Letters, perhaps thou mayst meet with some things that may be *paradoxes and hard sayings to thee*, which thou canst not beare; but sit not in judgement to condemn this neither, as if thou wouldest take upon thee to know all things: suspend, censure, till thou hast a clearer light (of which surely thou art not out of hope): perhaps that day may  
nor



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not be far from thee, wherein thou shalt speake  
and understand *harder sayings, and higher my-  
steries*, then thou shalt meet withall in these  
Letters.

Nor yet doe I undertake to justifie all that  
is written in them; *'Tis yet but the dawning  
of the day; The clearest principle (for ought I  
know) hath a mixture of earth and darknesse  
in it; The light is yet neyther clear nor dark;  
'tis neyther night nor day, but in the evening  
time it shall be light, Zach. 14. 6, 7.* And then  
'tis possible an higher appearance in the same  
persons that wrote these Letters, may judge  
*some things in them to the fire, as hee and stub-  
ble.*

To conclude, thou shalt find one letter among  
the rest, written by a precious Soule, walking  
*in darknesse and having no light; wrapt up  
and mantled in a black night of trouble and  
dejection of Spirit: Let this Letter (that may  
seem not to suit with his fellowes) serve as  
sharpe sawce, with sweet meat, to give a bet-  
ter relish to the rest: Doubtlesse, the Lord  
hath a gracious designe upon this good soule,  
and hath but withdrawn himself for a little  
moment, that his everlasting mercies he may  
imbrace it; that he may discover himself unto  
this soule, to be nothing but light and love,*  
*and*

## The Preface.

and bring forth himself in this smoking flack,  
in an higher and brighter flame of light and  
glory, in a more glorious appearance then e-  
ver: And when God shall bring this to passe,  
if thou please, in the mean time, to taste of his  
teares, peradventure when he reaps his har-  
vest, thou mayest be made partaker of his joy.  
Septemb. 24.

1649.

A wel-wisher of thine, and of the truth;  
as it is in *Iesus*.

S. P. D.



## Errata.

**P**Age 20. line 16. dele of. pag. 21. lin. 16. for *new*,  
 read *more*. pag. 23. lin. 14. read *with spiritvall*.  
 p. 38. l. 10. r. *consider*. l. 13. r. *the creature*. l. 16. r. as  
*with a creator*. l. 17. r. as *with a Father*. p. 40. l. 3. r.  
*billowing*. l. 22. f. *doth*, r. *were*. p. 41. l. 1. r. a *grea-*  
*ter then whom*. p. 41. l. 17. f. *meanest*, r. *nearest*. l. 24.  
 r. *was higher*. p. 42. l. 12. r. *son*. p. 51. l. 3. f. *lo*, r. *to*.  
 p. 54. l. 5. r. *the best*. p. 56. l. 19. and p. 57. l. 1. r.  
*spirits*. p. 58. l. 26. r. *swords*. p. 60. l. 10. r. *overrunne*.  
 p. 61. l. 22. r. *not mov'd*. l. 24. r. *scattering*. p. 62. l. 7.  
 r. *accompanias*. l. 12. r. *having*. p. 63. l. 9. r. *And this a*,  
 l. 18. r. *who ripe for*. p. 66. l. 3. f. *our*, r. *one*. l. 14. r.  
*is known*. p. 67. l. 3. r. *traisers of*. l. 5. r. *neare*. p. 91.  
 l. 9. r. *onenes*. p. 105. l. 18. r. *not imagined*. p. 145. l.  
 28. r. *externall*. p. 146. l. 19. f. *sure*, r. *free*. p. 149. l.  
 18. r. *the box is in your heart*. p. 145. l. 6. r. *this taber-*  
*nacle*. p. 155. l. 24. f. *terne*, r. *to me*.





News from the New-*Je-  
rusalem*, sent by Letters from  
severall Parts, &c.

i. Letter.

*Deare Sir,*



Have received your loving  
Letter, and therewith Mrs.  
*M.* kind token, which be-  
fore my opening, I had  
thought had beene some  
Book: Her remembrance  
of me doth much refresh me, and she is made  
therein an instrument of making me partaker  
of much of the love and goodnesse of God.  
I had beene in some sad (but yet withall  
sweet) thoughts but just before they came  
ome; when they came, I said, *these are so*

wipe away teares from mine eyes, and that love that sent them assuredly will. Sir I pray you remember me to her, and thank her, and if I may come with good company to her, I shall be glad to give her a visit when I come to London, that is, with the Father, and with his Son *Iesus Christ*. For there is our fellowship, without whom 'tis a dry feast and a fruitlesse visit; neverthelste I shall (I trust) be willing to be seen of her barren, or as I am, bee it howe-  
ver; for wee neither stand nor fall to our present abilities or actings.

Sir, For your desire of something to bee written touching the first and second *appearance of Christ*, I wish I were but fresh to give you my thoughts I had thereof this morning; but after twice preaching this day, and now after supper I am more disposed to sleep then write. Your inquiry is after two things, the difference between them, and the transition or passing over of *Christians* from the one to the other; For the first, I shall only acquaint you with some places of *scripture* which to me doe seeme to hold forth the difference between these two, and they are 1 *Act. 1. 5, 11, 13. Rom. 6. 5. Heb. 9. 28.* by which *scriptures* it may appeare, that the first appearance of *Christ* is *unto Faith*; The second is, *unto Salvation*;

*declaring their severall experiences* 5

In the first he is *made our sinne*; his second is *without sin*; our fellowship with him in the first is called, *Planting in the likenesse of his death*; our fellowship with him in the latter is called, *Planting in the likenesse of his resurrection*. The first is called *sufferings, the sufferings of Christ*, ver. 11. of that place in *Peter*; as if it contained and were made up of nothing else; The other is called, *the glory that should follow*. And in that chapter it may appeare (at least it doth so to me at present) that the *Christians* then were, cheifly acquainted with the promise and expectation of it to come, when *Peter* wrote this; and indeed the glory of the first appearance of *Christ* was yet very bright, for it was to have its time and season; as it hath, through all ages since and in this present age even with those on whom his second appearance is dawning: But if you say. All these are but externall characters and distinctions of those two appearances, but what is the formall and intrinsecall difference between them? I shall give you my apprehension thereof in brief thus.

The first appearance of *Christ*, is his appearance in *flesh*, without us, *bearing our sinne*, and fulfilling all legall righteousness, and thereby becoming the object and means of



faith to us, whereby to draw neere to God unto reconciliation; And faith acting upon this discovery of God in Christ, apprehending his love through that ministration, was (I conceive) that that brought in the supplies of all our hope and comfort from time to time, and nourished all grace and holinesse in our hearts, till the arising of this day Starre in us, becomming our spirituall righteousnesse, and sufficiencie for all things, the end of our faith, and our salvation it selfe in the spirit.

That which makes this the lesse knowne, and the more hard to be knowne, is because there are degrees in it, and that which is affirmed of one degree of it (suppose a higher degree) is not found in a lower degree, and so we know it not when it is in us and among us, because we find it not in such an eminent degree; As for example, we see not yet all enemies put under us; and that glorious redemption of the body, we yet understand not, &c. for all these things are but parts and appendices to the second appearance of Christ; but all these waite onely for the acknowledgement of this day, this second appeatance, Christ in us, the day Starre risen in our hearts; for as the power and priviledge of becomming sonnes, followed



*declaring their severall experiences. 7*

followed upon the receiving and acknowledging of his first appearance; so shall all the privileges annexed to his second appearance, bee made good to us upon the acknowledgement thereof, when it shall bee proclaimed within us, and when it shall discover it selfe upon us; and as *Christ* sayes to the woman of *Samarita*, *If thou knewest the gift of God, and who it is that saith unto thee, give me water to drink, thou wouldest have asked of him, and he would have given thee living water:* So when wee shall bee acquainted what a mighty one dwells in us, we shall finde our selves to be at the end of our faith, and in the possession of all salvation: For *He* is the resurrection and the life; *Hee* is redemption; and the Kingdom of *God* lyes not in, nor is brought on, by any outward circumstances; The kingdom of *God* is within you; It comes not with observation; so that from the premises I am bold to pronounce, that *Christ* being revealed in spirit, in many, The second appearance of *Christ* is dawning upon the world, and ris amongst us though we know it not, or scarcely know it; The redemption of the body is amongst us, and all things beginne to bee new, and to have a new face and appearance to us, so far forth as we are changed and spirituallized;

Some Christian Letters

zed; Nor need this be strange, That the second appearance should lurke and bee a stranger in the world, a while, any more then his first appearance, which was concealed for thirty yeares and scarce taken notice off, save by Herod, when he murdered the Infants; Only you may say, that this is more in glory! but consider, the glory is inward, and so is the appearance, and therefore the lesse subject to the notice of others, and yet it is proclaimed through the world, under the voyce of Heresie, Blasphemy, Antichrist, the great Antichrist, &c. Doth not the spirit say. The day of the Lord shall so come as a Thief in the night? and is it not so come on most Professors? insomuch that they on whom it is come, scarce know it, or receive it; And shall that which is prophesied of, as a signe of it, become a stumbling block in its way? Behold I come as a Thief, sayes Christ; Christ is come as a thief, and we say tis not He; He would be known of his coming if it were, Yee fooles and blind, yee know not the Scriptures, &c. This coming of his, the primitive times had it (and especially some among them as Paul who was called extraordinarily by Christ revealed in him; and John that was ravished in spirit; and Iohn the Lords day) as Abraham, Isaac,

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*Isaack and Jacob* had the promised land they were sojourners in; but there, was a long bondage in *Egypt* to be undergone by their seed ere they came to it, whereunto answers our long captivity under *Antichrist*; but the time draws near, wee shall shortly heare that voyce, *Arise, shine, for thy light is come, the glory of the Lord is risen upon thee*; and this second appearance, this day starre will make the stars of the night to disappare, or the glory of the first appearance to goe down; which is all that I shall say now to the second part of your inquiry; As this increases, the other will decrease; no other period of it doe I know; for we are all brought forth first *under the law*, and so come to know *Christ after the flesh*, and reape the fruit and comfort of his first appearance, ere we know him in us as *salvation and glory*; but whether the Lord will alwayes observe this method, I cannot say, rather I think he will not, for 'tis said, *we shall not all dye, but shall be changed*; wee shall not all passe under forms, be trained up under the law, but shall immediately be changed. *Christs appearance to us* is the rule of all walking and conversation; His appearance being known to us onely in the flesh, as a *Reconciler, a Minister of circumcision*, is the reason of our walking in forms;

forms; when hee appeares to us nakedly in spirit, as being all to us and in us himselfe immediately, and alone, then he delivers us into a glorious liberty above all outward forms.

In that place in *Peter* that speakes of the sufferings of *Christ*, and that glory that should follow, I may seeme strange to you to understand that following glory of the body as I doe, but beare with me therein, I doe so understand it of the glorious appearances of *Christ* in his in spirit; nor can I give you my reasons for it now.

*What you write of the difficulty of getting out of the flesh of Christ, and the letter of Scripture*: I wonder not at, seeing we never have gotten in, without a divine power and life; and therefore to get through unto the holiest, without the same Almighty power, is impossible.

It is no little advance after we are brought in, to look out farther and higher; till which time, the witnesses lie dead in us in the streets, and then that voyce hath been heard, *Come up hither*; and we are ascending or ascended, whilest we are making up in the Lord; There is the Lord in us ascending, who came down, and none else can ascend but hee.

As for that I wrote concerning the appearance

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rance of Christ and his comming spoken (off  
in Scripture, that I know no other comming  
of Christ to judgement, but his spirituall ap-  
pearance, or appearance in spirit (for as for  
the flesh, that hath done its work) and there-  
fore as he said, to come in the glory of his Fa-  
ther, and of his holy Angels; all in flaming  
fire with his mighty Angels, which is spiritu-  
all. That his comming is nothing but his ap-  
pearing; and that all flesh is a vaine upon him,  
from under which he is comming, and casting  
it off, making his arme bare; That the bo-  
dies of all raised, shall be spirituall, like unto  
his; which is also held forth in that expresse-  
ion of the Apostle, 2 Thess. 2. The Spirit of  
his mouth, and the brightnesse of his comming,  
which amounts to a spirituall appearance and  
manifestation. That this comming, and judge-  
ment is graduall, and hath been on foot from  
the beginning of the world, and still goes on,  
and will be compleated in due time. That the  
judgement Day which we expect, is nothing  
else, but the perfect and universall Declara-  
tion of his righteousness; his generall and full  
manifestation unto all by his rising up in all,  
who is the head and root of all, and making  
all spirituall; for the Kingdom of God is with-  
in you: there riseth up this judgement sudden-  
ly

ly upon the world, by which you might understand, how I take that place in the Corinthians Till he come; namely in spirit, when as I know no other appearance of his to be but in spirit: That hee is entred into spirit, and therefore we cannot think he will be perfected in the flesh (for his Kingdome cometh not by observation): So I think, and speak, and write still: Though I have known Christ after the flesh, yet hence forth know I him no more. God hath manifested his love and power in that man Christ, and in that flesh which he took, and shewed what he will doe in all the Elect, by a spirit of power and love, Redeem, Save, Kill, Quicken, Raise, Glorifie; and this spirit and power of God appearing in the Elect, is the appearing of Jesus Christ in them, both in his weaknes and in his power,; in his Cradle, Crosse, Grave, and in heavenly places, at the right hand of the Father in his full glory. This is the Kingdom of God that comes not by observation: This is, Christ is us, the hope of glory; who shall come by degrees & appear to be (the) glory: He is our life hid, and he is dead in us, and we in him, who shall appear and bring us forth with him in glory, being our Head, Root, the quickning Spirit, and which doth not deny

ny a personall appearance of Jesus Christ the Son of man, consisting of soule and body, to and with the Saints, when he is perfectly formed in them; and what can this appearance be but spirituall, in the glory of the Father, and of the holy Angels, according as the *bodies*, the *vile bodies* of all the Saints shall be in the resurrection, where it riseth a spirituall body, though sown a naturall body; and then an end of flesh, and blood, and corruption; so farre the Scripture leads us, and wee must not be intruders into these things, whilest God openeth not the doore unto us: Wee are the Sonnes of God, but it doth not yet appear what we shall be; In that appearance shall be seen, the sutablenesse of the Saints unto him: Loe I and the children whom God hath given me I and then shall be eternall union betwixt God and Christ, and Christ and the Saints, yet with distinction and subordination: The head, the body, the root, and the branches, the husband and the wife: Christ in God, and the Saints in Christ, and so in the Father; one in another, and perfect in one. Thus I have given you the brief, yet full copy of what is written in mee, so farre as I can read, in way of answer to your queries; and if you shall put me to read it over again, and shew me any mistakes;



mistakes; you shall doe mee no displeasure. As God openeth himself in us, so we discover these things, and I shall be ready to discover what is discovered, though I discover my mistakes with all: for we are very unlearned in reading what the spirit hath written in us, till it come in a large letter, as it will doe, thar we may read it running.

*This is all I have liberty to say at present,  
Salute from me all our friends, with you.*

2. Letter.



2. Letter.

*My dear friend,*

**I**N whom I have rejoyced ; I hold  
my selfe bound to acquaint you  
with the wonderfull dealings of  
my God with me : It is so , that  
I am called into judgement , and the Books  
are opened , and the booke of life is opened ,  
and I am judged according to all things which  
are written in the Books : Yet neither of these  
books is that *Bible-book* which we have hug'd  
so long , as our onely happinesse ; I would not  
here now be mistaken : for I doe not , say this ;  
judgement is not spoken off in the *Bible* , nei-  
ther those bodks out of which I am judged ;  
for that they are , both of them : and yet I say ,  
that the *Bible* in the letter of it , as it is bound  
up there , is not the book : I would not for a  
world take away any thing from the *Bible* , or  
any of the excellenoy of that which is therein  
written ; but I would have it set in the right  
place : I would not have it taken for God  
himselſe , and yet God is in it , and the letter  
of

of it is a very sweet manifestation of God, but it is not God; though God (I say) be manifested in this flesh: But though we have known things after the flesh; yet henceforth we will know them so no more: for indeed, except we come through the flesh, which is the vail, we cannot enter into the holiest: for the outward Court is given to the *Gentiles*, and it shall not bee measured: wee all desire and strive to enter into rest, the *Lord* give us hearts therefore, that we faile not, because of unbelieve: But indeed our lives and also our spirits, are so full of prejudicate opinions, that wee are apt to think the worst of every thing, whereas if we were the *children of God*, and like our *Father*; we then should live in God, which is love: yea, we should then be made one with this love. Certainly, we may feare, that those *Children* are basely begotten, that doe not in any way resemble their *Father*. Deare friend, such a like generation have we begotten amongst us; for if we were like our *Father*, we then should hope all things, beleeve all things; think no evil, not be lifted up in our selves, but thinke of every one better then of our selves: But though the seed of the *Serpent* be sown amongst us, yet I say againe, I would not bee mistaken by you, for I am not  
against

*declaring their severall experiences. 17*

against the use of the Bible, for I see a true sweet, lovely spirit in the writings of it: though yet I would have you know, that I dare not justifie all things as they lye in the letter of it; not because the truth is not in it, but because of the abuse of that truth by the false translation of it: for every one when he translates a Coppy, writes it as he thinks fit, and so puts in and leaves out according to his conceptions; and we all are not ignorant what hands these coppies have come thero w; I beseech you therefore to wait upon that one spirit which is in you, he it is that shall lead you into all truth, and I am sure that when God hath written his own truth within you; then you will be able (as well as the Apostles) to write a Bible or any book else without you; I am very confident, did the Apostles live in our dayes, they would be exceedingly grieved to see us appropriate the spirit onely to them, when indeed the spirit cannot be confined, for it is God himself; and this God is in you, and with you, though you know it not so well as I could wish you did; Let us therefore leave off all our appropriations and distinctions, and then doe you tell me, what you finde but God; we have been apt indeed to say, *Lo, he*, *hear he is, and there he is*; but this is a lye, for

he is every where, and he is not any where, as confin'd or distinct from himself: I beseech you therefore in the bowels of mercy, that you be carefull what you doe.

I have one thing to acquaint you with, which indeed was the cause of my present writing, and its this: That seeing (as I have told you) the great day of the Lord is come upon me; and every thing is brought into judgement. I cannot but minde you of one thing which past betwixt us, and it was this; you told me once of your visiting a maid, which said, that she lived in heaven, and above the Bible, even in God, and by the Revelations of his own spirit, which much stumbled both you and me: Now I am come to tell you that this maid is risen in me, and that I know now what she meant, being by the wonderful goodnes of my God, taken in to the same life my self, and it is but lately accomplished upon my soule: Shee meant therefore above the letter of that word in the Bible; that indeed, ~~was dead too her, but she lived, in the spirit and~~ life of it, which was, and is, in God himself: and this is the life which we all have groaned after; and yet (when God comes to take us out of those grave of sin, and self appropriations; and to loose those Chains and Bonds which

which we have ( in our darknesse and ignorance ) been brought into by distinctions ) we are afraid of him ; and not onely , like *Mary* , take him for the *Gardner* ; but wee are even afraid , that it is Satan himself : transformed ( as we call it ) into an Angel of light , when indeed , that is the very Satan that tels us so : though he sets before us a seeming good ; but we are not ignorant of his wiles . This was the *Apple* which he deceived our Mother *Eve* withall , even this seeming good , and hath ever since caused us to surfeit with it : even to take things that are not , for what they are in truth : therefore take notice by the way , that those things are not , that seem to be ; or visibly doe appear to our sight , but the things that are invisible , and cannot appear to our fleshly sight , those are the things in truth : and therefore take notice of this , that all this outward frame of things which doth appeare to our fleshly sight , is but a resemblance , or a figure of him which is invisible , and cannot be seen but with a pure spirituall sight ; I speak all this , for your and others sakes ; which yet stick in the flesh of Christ : *For I blesse my God* , I am got through it , even within the vaile ; and I see him who is invisible with the eyes of my spirit ; and certainly , I had these

visible eys given me as a signe or a shadow of the substance: *Blessed therefore be the Father of our Lord Iesus Christ, which hath not suffered me to sick in any thing below himself; but hath brought me through all the wiles and cunning deceits of Satan, and hath at length centured me in himself, and hath caused me to sit down and rest in his own bosome: Let therefore our heavenly Father bee glorified, for this his great goodnes towards the Sonnes of men*

But I have here digressed, I come againe therefore to tell you concerning this thing, that when the great day of judgement was upon me; this was one thing and a very great thing, for which I was judged of by the Lord, even that I had judged or past sentence upon this pretious soule before the time, for the Lord of all men was at hand, and I should have left all judgment unto him, but I was base and unworthy, and I judged those things which I knew not: *Blessed bee the Lord which hath not everlastingly cut me off for it; but hath accepted a ranfome in his beloved Iesus; in Emanuel, God with us: that is, in himselfe, even in the bowels of his owne love, manifested through flesh: Now because it hath been (as I have told you, so heavy a thing upon*



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upon me, I could not but acquaint you ) as a  
forewarning, least you also should come into  
the same condition of torment by the like oc-  
casion; and also that I might take shame to my  
selfe for my basenesse and envy at Gods peo-  
ple; Now that which I say, is the same with  
what I have already said; that this Saint with  
many others, are risen and come into my soule,  
accompanying my Saviour, and therefore if  
you see her, I should desire you to acquaint her  
with it, and shew her this paper that shee may  
see, how I have suffered for my persecuting of  
her: but let her know, that now I am one in  
the body, with her; though I confesse I have  
beene exceeding vile and base: and when any  
have been speaking of ~~more~~ light, or ~~more~~ spi-  
rituall injoyments then I had, I would bid  
them be carefull and consider what they did,  
and I would bring that mayd for an example  
to them, that they might see whereto shee was  
come, even, said I, to destroy all; when indeed  
and in truth (as farre as I can see now) shee  
was come to the injoyment of all; this was  
the persecuting spirit I was then of: nay  
deare friend I have not wondered since at  
her expressions, which I heard you say shee  
used; that was, why are you (saith she) come  
to persecute mee; you know that wee both  
laughed

laughed at her, and said, was this the spirit that was upon her; but since I have considered it, and it was true enough; for flesh must needs persecute the spirit, and wee being flesh came indeed to persecute her; therefore, it was a true spirit of revelation that was upon her; though she could not but beleeve our words, when we professe to the contrary; but I confesse, I did not see you so apt to judge her as my selfe; and therefore it is just that I should suffer in it, and you bee forewarned from it, for I did as much as in me lay, strive to behead her, and lay her dead in the affections of my freinds, and all this was even for the testimony that shee bare of her Saviour; and therefore I cannot thinke that the sword must depart from my house, but that I must bee slaine in others afflictions, even as others have beene slaine in mine: I cannot passe by one thing considerable in it, and that was this, I doe well remember that even whilst I spoke against her, I was warned from within, that I should take heed what I did; and I could never speake of her, but I should be smitten for it, and yet I hearkened not, *but rushed into sinne, as the Horse into the battell*; & therefore I am willing now to take shame to my selfe, and have this largely written this to you, that you might communicate

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municate it to whom you please, for indeed the goodnesse of the Lord hath so overcome me, and the glory of my God is so risen upon mee, that I care not, if all the world know my miscarriages, I did not thinke to write so large to you, but my God so fills me, as I cannot tell how to leave; if you understand not my language, I pray let Mr. G. C. helpe you, I question not but hee may give you a sight in it, to whom present my deare respects; also to all the rest of my dear friends, tell them I am one in the spirit with them, and that I would have them carefull of judging; the good Lord reward you spirituall consolations, for all your labour of love to me in *spirituall*.

*I am your exceeding, loving, and as God  
shall make me, your faithfull friend to  
serve you.*

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3 Letter



## 3. Letter.

*Christian friend,*

**O**Ur loving Father hath comforted me by your Letter; I exceedingly rejoyce in your condition, I see his very great power magnified in you, to make you thus willing to be at his dispose: Its no small matter for a soule to deny it selfe. We have been a long time talking of *self-deniall*, because the letter of the Scripture hath sweetly spoken of it; but truly we have not known what it is, from the indwelling of truth in us: I am sure, thus much I finde, that it must be the death of the whol first man, that so the second man may be established in righteousness; and truly, 'tis the mighty power of God must passe upon us, to raise us up to live thus in himself. I could willingly open to you, how I was brought (in that measure that I am) into this life: It was by the sight or vision of God himself. For as I was one day carried forth by him to speake something to another, as he spake in me; I had this wonder-

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wonderfull Vision that confounded me, and threw me to the ground before it, for it was no lesse then *insuise* it self that beheld me, and at last made mee to behold it: but this sight of God did so astonish me, it destroyed and wrought such an utter death to my selfe, and to every thing below or besides him, (I mean things that appear to be;) that truly I may say, *I had no spirit of a man left in me*; but I sat before him as a meer passive appearance. Then I felt the spirit of life from above enter into me again, and carried me forth to all *where, when, and how it pleased*; Now came I to be what he would have me, and never before.

It was not long since, that I should have been much troubled, to be called hither and thither, and to act the part of such or such a one; No, the reasonable man indeed was not dead yet in me, *but now the Lord so slew it*, that I cryed out; *Here am I Lord, send me*, for I am no more my self now, nor to act for my self, but for the Lord: And I wondred still, why the flesh in the ordinary appearance of it, did remain? I mean, this outward form or vessel, that held the treasure; for indeed, I thought when the Apostle spake of a *change*, that it had been the *changing* of the outward form;

forme; but this day came upon me unawares! However, I doe not say, the outward form shal not be changed: let it be as it please him, *my glory lies within the Vase*; I am not called so much to talk or judge of things without, I am to judge of things within me. Those things that I have tasted, seen and handled, I declare unto you; for the dispensation of truth is upon me: and I would not now speak any thing, or doe any thing, but as he speaks in me, and does in me; *for its no more I now, but the Lord*: I, indeed have been something in mans day, and I desired to be and to speak; but that day is past, its come into judgement, weighed in the ballance of the Sanctuary, and found too light. *The day of the Lord only is now upon me*; and here I desire to be perfected.

But I will yet goe a little further, and shew you the workings of God upon me, and in me: It was so, that before God so wonderfully appeared to me; *I had exceeding working in my spirit, and drawing to come up and serve the Lord in a more spirituall administration*; and scriptures were still opened to me, in a new and strange way; still tending to that spirituall enjoyment of God, which then was in mine eye, and now have. At last there was an extraordinary expectation begotten in me, and

*declaring their severall experiences 27*

and I waited for my *establisment* in the *spirit*; though I did yet appear in the *flesh*: but against this, there were great fightings between the two *powers*, both from within me, and also from *friends* without: yet there was in mee, even in the darkest time, a secret *hope*; even beyond *hope*, that I should enjoy it, and my eye was unto him who hath now saved me: but here I was brought to lye down in his will, even without it; and though I never should have felt it, yet in this *beliefe*, could I have laid down my life, and have dyed. That there was such a time appointed for the people of God; and that they should surely have such a glory, though they appeared and lived upon earth; for the Lord hath said, *The tabernacle of God should be with men; and he would raigne for ever and ever*. But the day before this glory came unto me; I had this word very strongly set home upon me, *Wee shall not all sleep, but be changed*: And truly as the time drew neer, I had such strong workings of spirit, that I could expect no other indeed; and I did expect it, and withall look't with what body I should come; for I was thinking (as I told you before) that this outward form must be done away, when God came to change us; but when I saw it still remain, and



I so wonderfully beheld God, I was taken with admiration; yet did I still expect, that sure it would anone goe a way, for I thought it impossible, that I should look constantly upon this glory, and yet remain upon the earth; for indeed though I expected much, yet this sight was farre beyond my expectation. Now I felt the fleshly part within me flie a way at his presence, and Death and Hell were destroyed; I heard sentence given against the enemy of all our peace, and he ran a way; I felt him cast out, and in the morning I could sing a song over him: For his head I found, was turned into the waters, yet still this outward body did not moulder a way. At last it was given mee from him that shewed me these things to aske, (for indeed, I was not able till it was given me) and I asked and said; O Lord God, why have I flesh upon me, and see thee in this glorious manner? (for Infiniteness it self looked upon me, and I looked upon it:) Can any man see thee (I said) and live? It was answered me againe: Thou art not alive; I have slain thee: No man indeed can see mee and live; but as a man thou art dead, and never shalt live more, as a man; but the sonne of God can see mee: Thou shalt live as the son of God, and so thou shalt see me: But I said;

*declaring their severall experiences. 29*

O Lord, *Why am I not presently dissolved by this Infinite glory that now so openly beholds me? Why have I flesh upon me in the appearance of it? It was answered; Thou hast brethren in the flesh, therefore hast thou flesh upon thee, because thou must carry them a testimony of what thou hast seen of me: but look for no glory in the flesh, but sufferings and persecutions for thy glory lyes within all flesh, and accordingly I accepted of it, because it was the fathers will, and for no other cause.* It was also manifested to me, that while they were persecuting me, I should be inwardly filled with the glory of God, and triumph over all their cruelty, though I might for this testimony suffer as *Jesus Christ* did upon the Cross. I should bee willing, in the will of God, to see your face; however this I am sure, that when the Lord brings forth his own righteousness upon you, you cannot be silent to your own bowels, and that indeed I am; for I am not as to my own particular any longer, but am fallen into the Church, and there I see my self to have a most glorious resurrection: I was afraid once indeed to loose my life; but I never had so much glory as now I finde in the body: Oh, how true is that word; *Every one that will save his life shall loose it,*  
*but*

but he that looseth his life for my name sake shall find it: The Lord of heaven and earth give men to see their glory in union, and then they will never stand so much as they doe upon distinctions; did they see their *resurrection* in the body, (and knew what this body is, they could not so account of any particular appearances; but they should see themselves alwayes alive: and because he lives, therefore they should live also; for if they would cease to live in their own life, they should be perfected and live in the life of God: But the truth is, the word (*Body*) stumbles them, because they are not wholly yet brought off from looking upon things as they appear; for, hence hath flowen all our imaginary worship: but when *Christ* is again formed in us, then he and we by him, shall not judge according to the hearing of the ear, nor the sight of the eye; but *righteous judgement*: Therefore the filth of the daughter of Sion (or all those evils and mistakes which now possesse us) is said to be purged away by a spirit of judgment, as well as by a spirit of burning: For it must be first judged before it can be burned; and truly I doe in some measure see what that Scripture speaks off.

After death comes judgement; for I am sure that since I had this death, and since my soule

*declaring their severall experiences.* 31

soule was separated from my body, I have been judged for things done in the body; that is, while I lived in the body; for I knew a time when I lived in this body, and I know now what it is to live out of the body, and yet appear in the body; for that is the great mistake: *the body that appears to be, is not the body*: The scripture saith, *Its sown a naturall, but raised a spirituall body*: and men not knowing what to make of this spirituall body, conceive it to be so many distinct personall appearances as have deceased since the world first began: *but the Lord in his time will shew them what this spirituall body is, and then they will better judge of it*: but I am sure we without them, or they without us are not perfect; for though I have seen all these things accomplished upon me, in this particular body; yet I see that it is but as in a figure, which hath reference to the whole; therefore am I weak with them that are weak, and strong with those that are strong, and my glory lyes still in the body. Never do I look for perfection more in one particular appearance but to be perfect in the whole: *I am no more my own, but every ones, and every one is mine.*

Dear Soul, the Lord of all our mercy supply

ply and keep you safe, under all those storms which are now breaking in upon us; *I* humbly and heartily thank you for your sweet counsell in looking for tryall: it is that which my heavenly father hath warned me to look for. *I* leave you to his bowels and bosome, in whom *I* rest; *I* am,

*Your endeared friend to  
serve God in you.*



#### 4. Letter.

*Dear Soule,*

**M**Y heart salutes thee, and every budding forth of God in the *di-  
vine mystery*: Oh, my spirit sits  
enthron'd, and glories in the top of  
every being, and though all the buildings in  
the world shake, I shal not come down to save  
any of the furniture of this darke *Fabrick*.  
All images are with me. (*my dearest*) though  
set in a frame of weaknesse, &c. The eye of e-  
ternity

ternity hath enclōd them all, and though its twinklings fold them up in night: and though the back-parts of *God* obscures this earth, and is a veile between it and the high-noone of the *God-head*; yet this is but a shadow wherein *Divinity* hides it selfe, which shall fly away, and disapppeare, with the outward dresse of this *Creation*: When all deformed *Shapes*, *Vizards* and *Pictures* shall suffer losse; then the present blacknesse (which is the habitation of *Dogs* and *Devils*) shall bee chas'd into outward darknesse, but the comlinessse (which all this while hath lyen disguised under that beggerly appearance and loathsome outwardnesse) shall spring forth in a glorious ray of that bright *morning Starre* which shall visite us from on high, bringing glad tydings upon its *Angel-wing* of life and immortality.

That the sweet *Emmanuel* born in the village of our own natures. I am commanded to speake thus much unto thee (*my Dear breathing*) though my *spirit* rejoyceth to finde thee already reeling with new wine; bathing in that brimfull unction which yet cannot runne over its boundlesse circle, and shall overflow all the world besides; *They shall all know God, and all be cloathed with the divine person*

D

of

of Christ: The water of life shall spring up in you all, and every Creature heald of its disease, When righteousness shall spring forth of the earth, and the heavens shall hear the voyce of the earth, and drop down fatnesse upon them. The Tree of Life shall have its root within us, sprouting forth through its quiet Sap into its glorious figure and life; a Branch, a Lease thereof reducing every parcell of Corruption and cloathing that upon with spirit and immortallity which before was muffled up in sinne and wrath, in paine and darknesse.

My dearest, I am taken off in haste and have onely leysure to blesse thee for thy last, which administred so much glory to my spirit; live still happily my dear selfe in the ripe Navell of Divinity and let me see thee every moment in the divine Principle of glory whither the Lord Jesus is risen before and hath call'd up himselfe out of the flesh of,

F. M.

Salvation-Bulwarks  
in the eternall Sab-  
bath with out the  
number of a man.

3. Letter





5. Letter.

*Mine in the Lord*



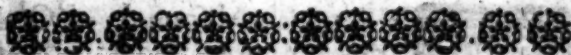
HE present disposings of God towards me are very sweet and precious, my soule being subdued daily to the *Lords* will in all things: I see daily, that the *Fa-*

*thers* designes is to sweeten all conditions to me by the beames of his owne presence.

Truly in the Lord theirs nothing comes amisse to me, but I am able to welcome every dispose of providence; *death*, *sorrow* and *misery* in the *Lord*, are so familiar to me, that I know not how to bee without them; my soule longs after affliction, because now the sting of misery is gone, and it is my delight to play with it; I thinke I should starve with hunger, but that my own wants daily supply me; sweet soule, God is teaching me to see *light* in *darknesse*, *good* in *evill*, to eat upon the *eater*, and receive *sweetnesse* from the strong, to behold a happy harmony in all contrarities.

*I shall shortly bee with you, now I am not from you ; but rest in thy bosome.*

*The Lord that spirit, in the flesh.*



## 6. Letter.

*Sweet and pure Spirit,*



**I**N divine progresse, I continually meet thee, with a heart drawn out: *I alwayes salute thee*, I can be no where, doe nothing, but thou art still with mee; *In thy life I live, in thy light I see, by thy power I stand*; I am nothing but in thee, and thou the same without mee; my fulnesse is thy treasure, and thy treasure is my fulnesse; all that I have, I receive from thee, and yet what thou givest me is nothing but my own, and so was from eternity. I was with thee from the beginning, and thy beginning was in my eternity; I was with thee when thou didst inhabite darknesse, thy darknesse was my secret place, my secret place

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place was thy darknes; when the curs & enmity of the old creation lay upon me, thy power upheld me, this power was mine own, for it was no robbery for me to be equall with thee, my form vailed thy glory, yet it was my glory and thy form. Thus thou for me, and I in thee have borne the sinne and curse of the old world; (born it I say) into a land of forgetfulnesse, which have forgotten and forgiven all transgression: and thus in a reconciled and sweet union, thou remainest my fulnesse, and I rest thy happinesse: Though in the flesh, I subscribe my selfe distant by the name of —

*From the Head-quarters of  
Divine Majesty, this last  
Lords-day, in the year of  
jubile.*



## 7. Letter.

*Dear Friend,*



Some glimmerings presented, to the children of love, clothed with darknesse, bewildernessed in their spirits, passing through the fiery tryall, or crucifyings of flesh, or things of the first Creation, unto the the Canaan of rest, or to a more higher, fuller, and excellent glory.

First considering the severall dispensations of the eternall God; how hee hath severall wayes and in divers manners, made out himselfe to a creature, as *Genesis Chap. 1. and 2.* the law, or righteousness of the first creature, in which God had communion with man, and man with God, yet rather with a Creator, then as with a Father, and that in the outward court, or first creation, not in the inmost, or holiest; and Paradise it selfe being but an image, of the excellency, of this first Creation.

Man being fallen, or deprived of this perfection, which was accomplished through the tempta-

*declaring their severall experiences. 39*

temptation of the *Serpent*, or *fleshly wisdom*, or the espousals of the woman, or weaknesse of this *creation*, there was the first *law* of righteousness, presented in a new ministration of letter by *Moses* in *tables of stone* from *God*; in which the first glory or perfection and excellency, was ministred to man in his fallen and apostated condition, and because the *law*, or first *righteousnesse*, was weake through the *flesh*, after the departing of the power supporting, or unanswerablenesse, of the apostatised state, to the first uprightnesse there was given (or *God* appearing to the refreshing and comforting of the *creature*) an administration of *Angels*, by *visions* and *dreams*, as also a Priest-hood with *Urim* and *Thummim*, *Sacrifices*, *Ceremonies*, *Tabernacle*, *Temple*, and *Prophets*, speaking forth immediate revelations, &c. by which man might have access to *God* and speake with him, but in the outward court, or through the *flesh*, or of this *creation*, though he filled these with another glory, a higher and more excellent discovery of his love in the promised *seed*: the substance and excellency of that, with all the former were but shadowes.

There was another ministration added of *war*, and *peace*, and *tryals*, *crucifixings*, or *Baptismes*

*baptismos* in the flesh as flying before *Pharaoh* and following a cloud of fire and blacknesse, through or betwixt the wales of bel-  
lowing waves, in terror and feare, the long  
marching through a *wilderneffe*, by the waters  
of *Meriba*, and *rock of strife*, skirmishing with  
*Amalekites*, by the terrour of *Mount Sinai*,  
cutting their way through *Ogg King of Ba-*  
*shan*, and passing through the dividings of  
*Jordan* into *Canaan*, another ministration was  
given of *Canaanites* in the land, warre with  
the *Nations*, captivity, destruction of the  
*Temple*, Gods departing, the apostacy over-  
spreading, or God gathering up that glory  
which appeared in the *Tabernacle* and *Tem-*  
*ple*, and that of *Priest* and *Prophet*, ceasing;  
there then followed a night of darknesse or an  
apostacie upon all that administration, and  
when God no longer filled the *Tabernacle*  
with a cloud, and the *Temple* with glory, they  
became a place of solitarinesse or desolation,  
as all other ministrations ~~were~~, and places for  
the *Sariss* and the *Scorch-Oyle* to dwell, and  
sing in: that is, for the *Spirit of Apostacie* or  
*Antichrist*, or of *Iniquity* to possesse, and act  
in.

Another ministration somewhat clearer and  
brighter then that of the *Law*; and that was of  
*John*.

declaring their severall experiences. 41

John, as in Matthew, A greater <sup>then whom</sup> had not risen, he was a burning and shining light, as Luke 1. the Law and Prophets were till John, he was the Prophet of the highest, in respect of what went before, and was sent to make Christ manifest to Saints, by word and water; and this was a ministration in order to one more spirituall, the one ministration was to decrease, the other to increase, and that of fire or of spirit, was to burne up that of water or of flesh, or that which consisted of things of this Creation.

Another and more glorious ministration was that appearance of Christ, of the Gospel in flesh, or glad tydings manifested to sinners, or the apostatized creation, Heb. 1. or God appearing in the <sup>nearest</sup> ~~nearest~~ and familiarest relation of this creation to man, even in flesh in which hee taught, and did miracles, and was circumcised, and baptized, and acted to fulfill all righteousness, in which there was a cleare draught of that ministration of gifts and ordinances, which was as perfect as the first creation in its glory, and ~~the~~ higher and nearer to God comming forth in nearer relation of an Emmanuel or God with us. Another Administration also of Christ in the flesh of Saints, Col. 1. 27. Christ in you the hope of glory,



glory, and that by graces, and operations, and fruits of spirit, as of faith, repentance, love, selfo-denyall, humiliation, meeknesse, also infallible gifts of spirit, viz. to speake with tongues, work miracles and act infallibly & administration, even the height of the glorious Gospel, or God shining in the face of *Iesus Christ*: Now the spirit of God foreseeing Gods purpose, to leave this ministration of Gospel glory to the world, (or flesh, or *Antichrist*) and to bring a night of darknesse upon all the day and brightnesse of his Sunne; prophesied of a departing first before the man of sinne, fleshly wisdom, or *Antichrist*, could be revealed, or Gods departing from that Administration as hee did from the Tabernacle and Temple, and whilst *Antichrist*, or the power of the flesh, or the spirit of iniquity reigns in the christian world, or amongst such as profess a *Christ*, all this while the Lord of glory or *Iesus Christ* in spirit is crucified in spirituall *Sodom*, *Egypt*, or *Babylon*, or the Kingdomes of the flesh, and the powers of darknesse; so that there is no mention of any restoration of the first ministry of gifts and ordinances which was in the Apostles dayes: but in the state and persecution of the Lord *Iesus*

*declaring their severall experiences.* 43

*Iesus* in spirit, and all those appearances of the Lord *Iesus* in many glorious *Saints* in particular ages, was but the appearance of him who is that faithfull and true witness, or the prophesings of spirit in sack-cloath, against the power of the man of sinne, and were but drops of the Vials, sounding of the Trumpet, opening of the Scales before the battell of the great day, when God shall appeare in flames of spirit and glory against and to confound Antichrist, or fleshly powers, or things of this creation. So that there is not (as I know of at present) any word in all the Scriptures, that the first ministry by gifts and ordinances, shall in any measure be continued or restored, in whole or in part. As if that were the great worke the Lord intended, *viz.* to set up the former ministry, or the restoring some legall ordinances, &c. as if all the glory of the last times should be the bringing these, or recovering them out of the hands of *Antichrist*, that is, not my present apprehensions: but that the next ministration will be the fiery tryal, or a state and power of God, put forth upon the severall administrations that Christians are under, in order to higher discoveries of God, which will produce torment in the flesh (with blacknesse, and darknesse, and tempest) or upon fleshly wisdom,

wildome, and powers, or things of this *creation. viz.* in some, in passing from legall ministrations to a more evangelicall, of grace and love; there will bee torment and tempest upon that administration or selfe righteousness in the consumption thereof.

In that more Gospel state of a Christian, whereby he enjoyes God in graces, gifts and contemplations, with sweet tastes and imbraces of divine glory; there will bee a fiery tryall, or the clouds of fire and darknesse, or crucifyings in the flesh and upon that ministration of gifts and graces, insomuch that there will bee a scorching up of the streames, or of *Euphrates*, & the pleasant vallies turned into a parched wilderness, and all in order to a more higher, fuller and excellenter glory; this is prophesied of in the Scripture, *The Sunne shall bee turned into darknesse and the Moone into blood, before that great and notable day of the Lord come*; that is not onely the Lord Jesus will be darknesse unto the world (which I deny not) but all that which was the glory, and light of a Christian, and high-way of communion with God, his Sunne, Moone, and Starres shall be darkned, &c. before that notable day or that more excellent revelation of God in glory, and 1 *Pet.* 3. 10, *The heavens shall*

*declaring their severall experiences. 45*

*shall passe away with a great noise; and the Element shall melt with fervent heat, and the earth with the works that are therein shall be burnt up: which is not onely at the last judgement, but upon perticular administration, which is figured out in the heavens, earth and elements; or those more, or lesse glorious administrations: and the fire shall try every mans work, of what sort it is; 1 Cor. 3. 13. 15. And as Christ crucified all that glorious administration in the flesh, in which he was, and it all dyed to a more glorious life: so every Christian, is to take up his crosse, or to bring his highest and cheifest administrations to this crosse, and to leave them all crucified, to more higher, & excellenter discoveries: and this is the knowledge of Christ crucified: now many Christians who are sadden, darkned, and in much tribulation, as to the administration they are under; and in looking into the wilderness, seeing nothing but mount Sinai, with blacknesse, and darknes, and tempest: they take it for desertions, and withdrawings of God, when as indeed, it is the presence of God, darkning, withering, and consuming such administrations and the bringing in a more fuller and transcendent glory.*

*The next ministration will be the appearing  
of*

of *Christ* in brightnesse and glory of *Spirit*, destroying *Antichrist* with the spirit of his mouth, and brightnes of his comming; this shall be a glory without Sun, or Moon, or Star, or any such low appearance, as gift or ordinance: but the Lord shall be there everlasting light, and God the glory, and light shall cover the earth, as waters cover the Sea, that is it shall not sparkle, or be in bright beams, as in a Gift or Ordinance; but it shall flow out from the Lord swallowing up and overflowing all earthly administrations, that expectation of him in externall administrations as Gifts or Ordinances, &c. is but to expect *Christ* in a fleshly way or appearance, and not as he is in his own height, spirit, and glory in himselfe, in his Saints, *their fullnesse and hope of glory*, Col. 1. 27. And therefore this is that which is to be expected, an estate of spirit, love, meeknes, self-denyall, overcoming evill with good, conquering by receiving in the wrath and enmity of the world, into which estate God will gather up his people by times and degrees, from all worldly and fleshly interests and ingagements, wherein they shall be carried up into a more full enjoyment of God, and conformity to *Christ* in all his sufferings, death, and resurrection, where  
God

*declaring their severall experiences* 47

*God will be to all his, so glorified, as broad rivers and streams, where shall goe no Ship with sailes, nor Gally with Ores.*

And then it shall be, as much apostacy, in the Saints to go back, to the first ministry of the Gospel times, or first patterne which was the first discovery of that mystery, hid from ages, as would have been in them in the Apostles dayes to have gone back to the *Jewish* Tabernacle, Temple, and Priest-hood, &c. out of which God had departed, as he also hath, out of these late administrations.

*Furnell,*



8. Letter.

*Loving Cozen,*

**D**Early and much beloved, there is some content in nature, that you abide in the flesh with me, and are yet an appearance of God upon the Earth, for I confesse I have none so neere my heart

heart as you, of a fleshly being in the world; therefore, I have been affected with the kindnesse of the Lord, that hath spared you, that I might not have sorrow upon sorrow; my sister being removed, yet have I more sweet joy and content in understanding that you are in the fellowship of the Spirit, growing forward through al the dark shadows of seeming glory, into the substance which is reall glory; for in that you say, you see God is all, and doeth all: I question not, but you understand that all things below him are but shaddows of him; yea, Christ himself in his fleshly appearance was but a form of God which appeared to answer our distance from God; for wee being departed from him by experiencing the *Tree of Knowledge, of Good and Evil*, of which food, I hope, we have our fill now, God condescending to redeem us from this, by the way of *Christ*, who was appointed of God to bring us unto God, not to himself as he was *Christ*, being but an appearance of God, not the Father himself: I therefore if we should sit down with *Christ* (being come to him) and proceed no further, we are not brought by him to the Father; And the will of God is that we be co-heires and joint heires together with him, till we know that the Father and the



declaring their severall experiences. 49

the Son are in one, and we one with the Father as the Son. For I believe that God, even the Son of God, doth dwell in us, even the same that dwelt in *Christ Jesus*: and I am waiting when that heavenly *Image* shall as plainly appear, as the *Image* of the earthly hath appeared, for we shall see his face, and his name shall be upon our foreheads.

*Deere Coxen*, since I received your letter, I have seen you in a Vision, and so was it represented to me, that I understand, that you have or shall bring forth the man Childe even Christ to open view; for which you must die and be buried: I mean you shall appear to some as one dead to truth and God, and alive to error: and so you shall be as one dead and put into a grave of darknes and silence; yet fear not, for I have proved that the day of death is better then the day of Birth; And that by death, *Christ* brought to light life and immortality: Remember also *Christ* was put to death in the flesh, and was alive to God, his flesh was as pure and honourable as even ours was: yet by the eternall Spirit within, it was offered a Spirituall Sacrifice to God, whilst the dark apprehensions of men conclude that he suffered as a blasphemer: therefore arm your self with the same minde always expecting we shall sure-

ly wise with him, as we suffer together with him; for indeed we are but one in life and death, And he is the resurrection and the life, even Christ in us, who is rising in me, and either is or will rise in you. And when he doth appear we shall appear with him. I pray you, deare Cozen, as often as conveniently you may, let me hear from you (I would not burden you.)



## 9. Letter.

Deare Sister,

**W**ITH the rest of my fellow heires in the Son-ship, in this unity of Truth and Love I salute you; I thanke you for appointing a freind to relate to mee your estate in the things of God, of whom I received information to much content, having for a long time before had great desire to understand your condition, and am now fully satisfied in it, as for the dealings of the Lord with me, I am free to give you some account; I am indeed in the judgement of those to whom the day of judgement is not yet

*declaring their severall experiences.* 51

yet come, accounted and termed an *Heretique*, but in the light and truth of God, a *Co-heire* with *Christ*, being annointed with the same oyle of gladnesse, which is indeed joy to the spirit and as marrow to the bones; and a perpetual light of truth in certainty and power, and in such fulnesse already that he beares witnesse to himselfe in others that it is hee; and *fulnesse of wisdom* and might to answer all the occasions; that he is pleased to present himselfe to me and magnify himselfe in mee: as for the Scripture it is much unsealed, and I have *sweet fellowship in that one spirit that throdg bout all ages declared the Father & the Son*; as for the ministry of Angels I know it, having for a long time bene under it, but of late have had knowing, understanding of it, and fellowship with understanding among them; truly my deare companions, our God that saveth us is perfect and so is his salvation, which when we shall be by him circumcised in heart which is the taking away the *fleshly waile and the face of the covering that is spread over all Nations*, *Isaiah 25*. then shall wee see and with joy possesse together that it is the same strong one that prepareth us and judgeth darknesse; I speake not this as if darknesse were contrary to this mighty God, for in

his light it is that hee is at unity with all the workes of wonder which hee brings forth; darknesse is not so to him; for *the darknesse to him is as cleare as the noon-day*; that is, hee seeth as fully and possesseth as contentedly his will in the darknesse as in the light, and when wee are taken into that eternall light, we shall see our God is as rich and wonderfull in the deeps of darknesse as in the clearest light, for in the unity of the spirit it is easily discerned, that *God is one in all*, though different in coming forth; for as in a garden, the severall colours of flowers make the most glorious appearance, even so light and darknesse are the two generall treasures of the Almighty, in both which hee is infinite and wonderfull; and as hee pleaseth to take us into either of these, so it is to make himselfe known in his unsearchable greatnesse, as in *Isay* he sayth, *Hee will give unto us the hidden treasures of darknesse*, and *Malachi* sayth, *that the Sunne of Righteousnesse shall arise upon us*. Both which Scriptures import to me, that God himselfe in his appearance to us is both the treasures of darknesse, and the Sunne of Righteousnesse; and it is all one to me whether hee take me with him into the heights above or into the depths beneath, for wee are ever together,

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ther, and I possesse the fulfilling of that Scripture, which sayth, *where I am there shall my Servant bee*; so that when God my excellency will appeare in the externall creation, which is a thick vail, and the invisible one much hid in it, yet I have sweet discerning of him and fellowship with him there; and when hee takes me into the *deeps of darknes*, God my glory is with me, and we either see us one or lie down in one: and when hee will ascend ihto the highest Heavens, he carrieth me up along with him. What is all this? but the manifestation, that his dwelling place is large and deepe, and that hee himselve is the one infinitesse, The fulnesse that filleth all in all things.

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## 10. Letter.

Sir,

**I** Received yours, which brings mee the state of affaires then in agitation, between the Parliameng and Army; you send mee what they best approve of, and what they dare not owne: No wonder if some good men are upon this *dilemma*; many I know are almost broken betweene those principles (they call) of *Reason* and those of *God*: the first (acknowledging man to be compounded of two natures, earth and heaven, light and darknesse: ) breake the actions into severall streames, as if of two and not one person. It is our misery and the sadnesse of our spirits that we are heid in these chaines of earth and darknesse, that wee are fettered in these prisons of mortality and are not free in all things to act like our selves, as sprung from a divine Principle, as born of a nobler seed, and putting forth the strength and power of the divine nature, in actions purely and simply spirituall: But if  
this

this light shine not upon our spirits in its *Meridian-glory*, let us wait till the Sunneriseth, let us not walke in the paths of darknesse, according to the principle and spirit of this world: There is glorious light in the east already, the Mountaine tops beginne to discover it. When I looke upon the world and survey the *actions of men*; when I consider the interests and principles of the most, the fleshly toyings and struglings of the spirits of the worlds reformers; I cannot but see much *weaknesse and darknesse*, generating poore and spiritlesse designs, which rend, and teare, and never bind up the breaches of a Kingdome. 'Tis true, the body politicke (as you write) was desperately sicke, and a desperate disease must have a desperate cure; but consider the nature of the disease, and then judge of the meanes to cure it: All the properties of hell and darknes, all the superfluities of folly and vanity, all the mists of error and superstition had formed themselves into a body of *corruption*, and so assaulted and possessed the vitall parts both of Church and State, seizing the heart and spirits of *government and religion*; the soule of both wrested, there remained little but a poore carcass, a painted image, a spiritlesse *form*, without any motion, but artifi-



ciall and violence: But tell me what is the Physick to cure this *Lethargy*? Parliament and People, Church and State, Soul and Body were languishing with this sickness: *A spirit of reformation begins to worke*: The faint breathings of the spirit of life, puts some upon inducements to undertake the cure: some (according to the spirit that acted them) mixt ingredients, earthly and carnall (ignorant *Empiricks*, who knew not the nature of the disease or cure) others ransacke the bowels of nature and reason, study the practises and prescriptions of the old *Heroe's* of the world, the Heathen Conquerers and reformers of Nations; and yet never rise so high, either in magnanimity or greatnesse of spirit, to doe good in their generations, and command themselves and others: Some search deeper and throw into this composition, some graines of spirit, and *galatessences*, of a higher extract, purified and sublimed into a nobler essence. But tell mee is this mixture like to restore life to a dying and languishing *Nation*, to a darke and formall *Church*? Could wee get the rarest drugs the world affords? Could we search the earth to its center, and discover the occult qualities of all its minerals and wonders? Can this reach the soule and spirit of one man, much lesse a whole

whole kingdome? What though some graine of spirit are in one composition, is it not loaded with thick clay, overcome by the predominancy of contrary qualities? The *distemper of this Nation* springs from our living in another world, then our own, in a corrupted aire: a contagious climate; in vassalage and slavery to these bodies of flesh, to this lower element of the world, to the Prince of darknesse: Men created in the Image of God, have uncloath'd themselves of that glory, and now wander in the shapes of *Wolves* and *Beasts of prey*; having their soules and spirits sprung from Heaven, they transforme themselves into the similitude of the *elementary-creatures*: What are warres, confusions, and disorders, but the actings forth this brutish spirit in tearing and devouring our fellow creatures? *Fightings and divisions* spring from the jarring, discordant qualities in the *minds of men*, who have lost the spirit of sweetness, union and peace, which breaths forth nothing but love & joy, and keeps the whole body in an harmonious unity. Is this unity to be recovered by divisions? 'Tis true, by such a division as this it is, by seperating truth from error, light from darkness, the purer from the grosser parts: This is by a spirit of burning and by a power above the strength

strength of man. Who must be the reformers of the world? who must build the Lord a Temple, a glorious Temple both in Church and State? Not those who are stained with blood, and act by a spirit of wrath and violence: The Lord tels *David*, 1 Chron. 22. 8. *Thou hast shed blood abundantly, and hast made great wars, thou shalt not build an house to my name, because thou hast shed much blood upon the earth in my sight.* Is there no spirit and life in these words? Was not *David* permitted to build the materiall Temple, a darke shadow and type of the spirituall? Was not he suffered in that age, under those darke fleshly administrations, which held forth no greater light and put no greater glory upon their spirits to subdue the world, but by Sword and Bow, by force and violence: and is it probable that the sweet, mild and gentle spirit of the Gospel, should need the force and strength of men. *These doe well that it is in their hearts to reforme the world, but they mistake the way; they act in the strength of the wrath of God, in the spirit of this world; their poor earth will not conquer Hell and Devils, their Sword and Gunnes will never change the natures of men; No, Solomon must build this Temple, the Lord Jesus; it must bee another spirit*

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pirit, another genetation, another way : These with *David* may fell the Cedars and hew the Stones of this earthly building. *These* ordain'd for this glorious worke, their Swords must bee of another mettall to wound and heale againe, to destroy the flesh and transforme it into spirit; their spirits shall breath forth nothing but love and sweetnesse; their Language shall be glory to God on high, on earth, peace, goodwill towards men; they call not for fire from Heaven, they cast not into Prisons and Dungeons, they Plunder not nor destroy, they are of other spirits, more sweet, more amiable, forcing the world by a divine power of love to confesse they are overcome and vanquish'd : All the Kingdomes of the Earth, all the Glory of the Creatures, all the Splendour, Magnificence and Pompe of the world shall vanish as Smoake, and acknowledge it selfe a poore shadow, an empty nothing. All that act in this spirit of violence and fury, are a rod in the hand of God, the Executioners of vengeance : These are the Hornes of the Beasts that shall hate the Whore, and make her desolate, and naked, and shall eat her flesh and burne her with fire, in the cup shee hath filled, these shall fill to her double; these powre out the Vials of wrath upon the seat of the Beasts, they are the Fowles of

of Heaven to eat the flesh of Kings, and the flesh of Captaines, and Great-ones of the earth; they are to rend and reare the outward garments of the worlds glory; they are an administration wherein God cloaths himself with fury & indignation. By this spirit of vengeance and wrath, all the worlds tormentors have bin acted; this hath bin a work of *Assirians* and *Babylonians*, *Romans*, *Turks* and *Sarazens*; they have overrode the whole face of the earth with their Armies, they have trampled the Nations under their feet, and trod their God in the mire of the Streets. How doe many in this age, glory in these triumphs, set up their poore trophies, their triumphant Pillars, as if the strength were their owne, and the glory their owne? Had they the spirits of Christians, they needed not the swords of men; they are weake in the Spirit of the Gospel, therefore they cloath themselves with the power of flesh, and will enter into Canaan in the wrath of the Lord, destroying and devouring, not converting: They glory in fleshy Conquests and Victories, having not power in the Spirit to conquer in the way of love, union and peace: with these Weapons the Apostles bid defiance to the whole world, to Hell and Devils, they advanced their Standards upon the proud wals of Rome

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Rome it selfe. This fleshly strength will prove weaknesse in this worke; it will dye and vanish into ayre, when it hath done the work the Lord hath appointed: God makes one spirit and property, of darknesse, afflict and torment another; the Nations of the world will destroy themselves, *every one by the Sword of his Brother*: The flesh of the Saints engag'd in these contests and worldly quarrels, shall rend it selfe and helpe to rend the world: But how are they Saints? Such who have some glimmerings of the *bright and morning-Starre*, who by throwing of the externall vaile of *Antichristian darknesse, fleshy forms, servile dependency* on the darke spirits of blind men; I say, having throwne of these fetters they have some liberty, and having remov'd these mists they see a light, the faint reflections of a rising Sunne, being let out of their cage of darknesse, they fly and flutter, and catch at every thing, but apprehend little as it is in God; but in the light of their own spirits, mov'd by the call and drawing of the spirit of God, and the concurrence of those *beams of light* scattered themselves every where; these receive but glances and flashes, and cover it with much darknesse, confusion and ignorance: yet being rais'd above their former state they think God  
speakes

speaks in them, and their knowledge is the knowledge of the spirit. The good seem to give God the glory, and to make him their strength in Battle; and considering how gloriously they have conquered, are strongly perswaded, that the mighty power of God accompanied them; and where God assists and gives victory, it must bee for good, for the good of mankinde and the world; and therefore they will improve their victories, to attain that high end. Thus they make their progress, if God assists in acts of blood by force and fightings, he doth the same in acts of force and violence upon the corrupt Governours of the World, who are running back into Egypt, leaning upon the Pillars of the World; setting up their empty, gilded Idols, corrupt forms, and dark administrations, as the utmost end of all their endeavours, as the price of all the blood shed in the Kingdomes.

Thus being perswaded of the presence of the Lord; and have in their own spirits some height and strength to good, some will and desire to doe good to the world, they continue their begun motion, measuring the whole by themselves, the spirits of others by their own, and so think their whole body of assistants, fitly qualified for the government of a Kingdom:



*declaring their severall experiences. 63*

Kingdome: Never considering what a spirit of darknesse, pride, vain-glory, Ambition, dwels and acts amongst them, and how weak meer naturall spirits are, being raised from the dust to sit upon a throne, and to bear the temptations of Power, Honour, and worldly glory. Consider actions purely and simply, according to their nature, and the dispensations of the Gospel: This is a violent unnaturall earthly way, for the reforming of the world; *the small stone must bee heven out without hands.* This is the winde rending and tearing the rocks, before the soft and still voice was heard: This is the fire and Earth-quake to burn and shake this earthly fabrick, the corrupt world and its glory. Thus *the Parliament have been executioners of vengeance upon the Kings party*; who for judgement, a fire of wrath kindled in the bowels of the Kingdom, setting the properities of darknesse at enmity amongst themselves: *A darke and formall Clergie, Against a more dark and formall; formality and hypocrisie against loosenesse and profanesse; restrained civility against riot and luxury: The Ministers preach war, and the sword, and fire from heaven; discovering their own weaknesse unable to act in the strength of God; therefore they cry up the Cause of Religion,*

Religion, the Covenant, the Ordinances: these (though under more light then the other) yet they stir up the spirits of men, to afflict and torment their persecutors, *King, Prelats, Malignants*, and to take away their revenues and honours. Far be it from me, to blast the least appearance of God amongst them, or to spread a cloud upon those faint glimmerings which shin'd in their spirits: It was their darknesse, their flesh, that made them thus *excentrick*; they acted in the spirit of the world, and of nature; their light was lightnings from Mount *Sinai*, not the glorious light of the *Spirit*. In this way, they will be like the billowes and waves of the *Sea*, one tossing and driving forward; the other, till they dash themselves against the rocks.

The Parliament and their Armies have broken the *Cavaliers*; the *Presbytery*, *Episcopacy*; the *Independents* have restrained the power of *Presbytery*, for their pride and covetousnes; giving them of the Cup, they gave others to drink. If the *Independents* corrupt, there are those sprang out of their own bowels, prepared for their executioners: these, if they aspire too high, will be *Lovell'd* themselves, by their great Idoll the People; or their principles will raise a spirit dwelling in the

*declaring their severall experiences. 85*

the confused rabble and multitude, to break and tear all to pieces, to bring all into a huddle and confusion, without order, law, or government. Thus the fury of the Lord breaks forth, like a burning fire, against all corruption in the powers of the world, against tyranny and oppression in all its formes and shapes; though its Woolvissh spirit is cloathed with innocency and gentlenesse, the outward form will not change the nature; *Monarchy, Aristocracie, Democracie*, will be much at one, unlesse the breath of life from heaven quicken their dead & liveless carcases. I fear in our contests we have too much mixed earth with heaven; we have gone a dark untrodden obscure path; therefore the Lord may justly withdraw that spirit of justice and righteousness; which hath accompanied and acted even more worldly States and Republikes. They acted in the flesh; we pretend to a higher principle, we speak of spirit, and power, and divine light; their motions were naturall according to their natures, being of the earth, earthly: ours irregular excentrick, unnaturall, being we think our selves heavenly, live in the aire of the Gospel, in the light of the Spirit; which points us out a more glorious way: therefore it is but just with God, if when we sow the winde, we

reap the whirl-winde. But what will be the end of all? *when wee have prov'd our own strength to be weaknesse; when our overturning shall succeed another, that glorious power shall manifest it, whose right it is alone to reign: when we have passed through a wildernesse, the Lord will bring us into the Land of rest, so long breathed after and desired; the Lord will bring order out of confusion, light out of darknesse, peace out of war and troubles:* This will as surely be, as the spring now succeeds the winter, the day the night: who the Lord may make most glorious, in this work, known alone to himselfe: It magnifies his power and goodnesse, if he breaths life in those dead bones, which we trample upon: if he quickens those which we have reprobated and rejected, as wither'd branches, and vile excrements. *He can make the first last, and the last first; he can bring down the proud spirit of a Nebuchadnezzar, and force him to glorifie the God of Heaven.* In the mean time, let every man keep his own station; let the people of God shine like themselves, that it may appear they are sent into the world to do good to the world, & to reflect the image and glory of God. Those that are magistrates, let them put forth the spirits of Christians, let  
their

*declaring their severall experiences: 67*

their actions bee convincing, let not the world justly brand them for corrupt, unjust, self-advancers, and raisers their families, rather then restorers of the ruines of a kingdome: if the floods of darknesse roars against them, and a deluge of confusion overflows; if the flames of division breake out again, let them be confident, they are above the danger in, another Region, where no cloud can reach them, no confusion disturb them: and if their earthlyes here, their bodies of dust; yet they shall dwell securely in these burnings, and be at peace in the midst of these flames. Thus Sir, I have given you my thoughts of the times; My earnest desire is, that things may prove otherwise then I write in relation to those now in power; the Lord if it be his will make their actions glorious, and overrule that spirit of perverseness and darknes, mingling it self with their counsels: but if they faile, the Lord will doe the work; let us build upon this, as upon a rock; it is fixed and immoveable. Sir, excuse me, I have been too tedious, impute it to the subject I write, which affords matter for a volume; I have this confidence in you, that nothing will be unwelcome to  
F a you,

you, from a friend, or a Christian, or him who  
really is,

*Your kinsman and servant  
in every relation.*

H.B.



Letter II.

An Answer of a Letter written  
by a friend. *June 8.*

*Oh friend!*



Some two nights ago, I saw a  
Bible, and found a desire to  
look into it; but presently my  
spirit checked me, saying, with-  
in me; *What shouldest thou be  
peeping into that which thou canst not under-  
stand? Stay till the light of the Lord shall lead  
thee, and then go whither it shall lead thee, till  
then every motion, and desire cannot but be  
bitter, and the more it is hearkened unto, the  
more bitter: Yet my spirit said again, within  
me; Why should I refuse this motion, though  
griefe*

*declaring their severall experiences. 69*

*griefe and bitternesse may attend it? may it not be good to see how dark and ignorant I am become?* In the middest of such reasonings, I opened the Book; the first place I looked on, was very strange to me; thence I turned from place to place, but thick darknes covered every place; even those which formerly seemed very clear to me. At last, I lighted on a place, which did somewhat affect me, then I took up the Book into a Chamber, thinking to suck a little sweetnes, or at least to vent a little of that load which had lain exceeding heavy on me all the day; so I read some six Chapters at least, together (though with much adoe) they were the last Chapt. of *Esay*: so soon as I had done, I fell into a very grievous passion, to behold into what a state I was cast, for I understood not one tittle, but confusion and darknes covered and hid every thing from me: faine would I have fastened on somewhat to have supported my spirit, to hope and wait for better dayes; but it would not bee: I could not conceive concerning whom those things were spoken, or what that *Zion* is to whom they seem to be spoken. Indeed, I could not but weep outwardly, and mourn inwardly to think on my present darknes, which is so thick, that



no manner of light comes in at any crevis. The Book of the creatures, the book of providence (as I was wont to call it) this book of the scriptures, which was once unutterably sweet, and bright, and living; they are all become now dead, dark; but yet powerfull and peir-  
cing tormentors.

In the midst of these workings of minde, I fell (I know not how) to think of your letter, and your desire to hear from me, wondring at both; both, why you should write so to me, and why you should desire to hear from me, as if either I could apprehend what you wrote, or tell how to speak, or write any thing to you, in this state of darknes, and many particullar passages of your letter came into my minde, more increasing this my amazement. The first clause of your letter did kin-  
dle in me a great desire to expostulate with you about it: I must break off, I can proceed no further now.

Letter 12. *June 6.*

*Oh friend!*

**I** am heart-sick, what shall I doe? I am sick unto death, and yet am miserable, because

*declaring their severall experiences.* 71

I cannot dye; I finde death as farre removed from me as life. I thought I had been dead and buried long agoe, and had nothing to do for the future, but to wait for a resurrection from death, and out of the grave; but I feele my self much alive to torment; and yet why may I not be dead for all that? spirituall death and a spirituall grave may have a kind of life in them, for ought I know. I cannot go on with the relation about thy letter; shall I try if I can open my breast, and give thee a little glance of the misery and oppression that it lyes burdened with: I finde three tormentors within me, and they are continually ravening upon me, rending and tearing my head, my heart, my bowels. The names that I best know them by are *Love, Griefe, fury*: They commonly all rush forth upon me at once, though some one of them still more predominantly then the rest, feeding upon every object that is presented to me, and heightning the disease and sicknesse of my spirit thereby.

Sometimes Love tyrannizes, and makes me pant immeasurably after some glimpse of that my spirit is in love with; but what it is, or where it is, I know not; when I hear the

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birds, or see any other creature in the heavens above, or in the earth beneath: Oh think I, that I were behind thee, that I might discern thy substance, and see whether that be my love or no: When I see their tendernes towards their young ones, the employment they are busied with, the delight they can suck in: Oh where am I, what am I, how farr laid below the whole creation? who finde no employment, no delight, none to look after me, no bowels to answer the sounding of my bowels. Somewhat I love, but I know not what, nor where to seek after, nor what name to enquire for it by. Shall I go to the woods, among the wilde Hinderes? Alas, they are as unable to heare, as I am to speak: shall I ask the common sort of men? They, poore creatures never think of any such thing. Shall I ask Christians? Ah! they as insensible of my condition, as any of the rest; and all the news I can heare of them is of *melancholy*, and giving way to temptation, and with me to use the means which is as impossible to me; as to finde out my love without them: *Oh miserie, miserie!* to love one knows not what, or where; to have love kindled, and the beloved quite lost; to have love flaming, and nothing for its flames

*declaring their severall experiences. 73*

flames to go forth upon, but still to feed within upon the bosome wherein it breeds : I finde this sometimes make these earthly bowels so yearn, as if they would immediately melt and drop out of the body ; wherein they are as yet contained.

When *Love* hath wearied it self, then *Grief* (though it was not absent before ) supplies its place, in panting, in sighing, in mourning, in complaining, if it can : *Oh God ! oh my God ! oh living God ! oh my beloved !* ( these expressions it uses for forms sake, though it understands them not ) *What art thou ? Where art thou ? Verily, thou art a God that hidest thy self ; what no news of thee ? Why dost thou open my bowels, when thou meanest to shut up thine own ? What is become of thee ? Hast not thou a discovering art, as well as an hiding art ? When wilt thou open thy self ? I cannot finde thee out, I cannot visit thee ; wilt thou never bestow a visit on me, shall I never be remembered ? Shall I never know what God means more ? Must I alwayes be tormented among shadows, longing and wandering after the substance, and never meet with it ?*

All this while it is pretty well, in comparison

rison of what it is ; when fury ente<sup>heavens</sup>  
*my spirit boils within me, and rages ;* think I,  
 is that maketh my spirit so violent and <sup>earn</sup>  
 ous, I can in no wise imagine, nor vent i<sup>ve</sup>  
 cannot, it is too big to come forth : there  
 no object without capacious enough to r  
 eceive it ; but within it lyes, and feeds, and o  
 presses so vehemently, that my spirit is e  
 forced to cry out day and night ; there is  
 subsisting, no, there is no subsisting unde  
 it.

*June 10.*

**N**OW to return, if it may be to the  
 thoughts and workings of my minde  
 concerning your letter. To what end should  
 he write to me in this manner, unless he could  
 withall have sent me light to read by ? I un  
 derstand not one line, not one tittle of all his  
 letter. *This day whilest my father and I was*  
*together this letter became yours :* What i  
 the meaning of this ? which way shall I go a  
 bout to finde out the meaning of this : we  
 he present, how many questions might I ask  
 him before I could receive in any imagina  
 tion

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ers concerning the sense of these words?  
in I must ask him, who is his father, what  
finds father? I cannot so much as fancy what  
we should be: A father is he that begets, his  
mother is he that begat him. But who is that  
that begat him, what is he? I am at a loss at  
it dash. But what meanes this, *whilest my*  
*father and I was together*, what is it to bee  
with the father, to have the father with one?  
here is a puzzling phrase indeed; here my fancy  
is quite puzzled, I know not how to frame any  
imagination about this; what it is to be with  
the father. And *whilest I was with the father*,  
what is the meaning of this *whilest*, is hee  
sometimes with the father, and sometimes not  
with the father? *Whilest*, I know not what  
to make of this *whilest*: *Whilest I was with*  
*the father, this letter became yours*? how  
mine? I know not how it is mine: how be-  
came it mine? Did his father, while he was  
with him bid him write this to me? Here  
may be more in this then I am aware of.

I remember my mind did much muse on  
this, and my desire was great to have satisfied  
my spirit concerning the sense of it, but it was  
and still is too hard for mee.

Then I thought on the next passage, *That*  
*there is but one to remain on the earth, & that*

is the Lord. But one; What is one? For my part I know neither unity nor distinction, and thus is the Lord. The Lord, Oh what is the Lord, who is the Lord? I am forced to speake like *Pharaoh*, *I know not the Lord*. I cannot say I know any thing, nay certainly (if any thing be certaine to mee ) I doe not know any thing. But of all things I have no knowledge at all of the Lord, that is the thing indeed that is hid from mee with perfect darknesse. The vaile so thicke and my eye so weake ( if I have an eye ) that I have no manner of discerning of him. *But one to remaine on the earth*, What is this remaining? when all things passe away shall the earth it selfe abide any otherwise then other things abide also? how shall the Lord remaine on the earth?

Then I thought on that passage, *Be not troubled*. What voyce is this? whence came this? Did his father bid him write thus to mee? Who is it troubles me? To this let me say two things. I cannot resist, alas what a vaine thing is it for a poore weake creature to thinke to withstand such mighty powerfull trouble as comes rushing in upon mee: I have no strength to resist any thing, there is nothing so weake as I, the strongest Engine is weak in my hand; but trouble hath growne  
 strength



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strength as fast as I have decayed, How should I now resist it? how should I now avoid being troubled: Besides, when at any time I thinke to keepe trouble off, it presently over-beares me, I never finde any mitigation of trouble (so farre as I have observed) but when I lye downe at its feet, opening my bosome and letting it enter as deepe as it will: What means this phrase, whence came this speech, *Be not troubled?*

Then that passage came into my minde, *If you will but stand still you shall see the salvation of the Lord, breaking forth upon the whole earth.* I did not finde my spirit so enquiring into the particular sence of this Phrase, as working thus. How spake hee this? Upon a generall notion that the Lord will appeare ere long, and so I among others shall see him, yea perhaps he may meane though the body be laid in the dust first, yet I shall see him: or by a particular present light from the father concerning me, whom he said was now with him, and that while he was with him, this Letter became mine.

Afterwards I remembered another passage, *Shall I come to you, or will you come to mee?* What was his intent in this, that the body should move to him to *Westminster* or send to him

him to move to the place where my body then was? Alas, that were a poore comming on either hand, or to what end were any such comming? and for any other comming either of mee to any, or of any to mee, I am not acquainted with it.

At last I remembered that, *When he appeared unto mee my flesh died and was crucified.*

Oh then I felt my spirit barne within mee to know this appearing of him, and the rather that it might kill me, that I might once enter into this crucified state, oh this is a sweet way of dying, to dye by the appearing of the Lord this is the very way I have desired to dye all this while.

My torments have been partly welcome through hope of death from them, and I reasoned within my selfe, though the Lord might slay me by his appearing, yet it were his pleasure to kill me by his absence and severall kindes of tormenting fires which he should pick out to that purpose, yet at length death would bee sweet, and an entrance into my desired life. But this was it still perplexed me, I could not dye, the flames were living, they fed mee with life, as well as with torment.

Then my Spirit would Sigh, *Surely this will never do it, after this rate, may I be tormented for ever, and yet still live unto that, to which I have*

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*I have still desired to dye.* But to be killed by the appearing of the Lord, oh how sweet would this way be I and this would be a certaine way too, mee thinkes I could easily bee perswaded to beleieve, that the creature cannot live any longer when God once appears.

To these let me add one more, which came into my minde this morning. *Come let us be gone, why stay we here? our bed is greene.* Oh how faine would I be gone! How doe I loath staying here? I am manacled, I am shackled, I am fastened with that which I loath, as well as with-held from that which I love, loosen me and I will bee gone: yet stay, I must bee furnished with wings too, or I cannot mount up; my wings are clipped, I cannot fly with them: Oh that I had the wings of thy *Devs*, then would I fly and bee at rest! Why stay I here? but because I am a Captive, held under misery in my enemies land, by force and power, and there is none to rescue; I am used most barbarously, starved for want of food, stripped not only of my ornaments, but of my very cloathes, thrust out of doores to lodge in what bed I can finde; and I looked for one to pittie, for one to redeeme and bring me back againe to my owne country, among my

my owne freinds, to the free enjoyment of my owne inheritance, but woe is mee, still the teares of the oppressed abound, but there is no Comforter.

*Our bed is Greene.* Oh sure me thinks I can imagine that to be sweet. *But my bed is black, a mourning bed, a bed of great tribulation, a bed of widdowhood, a bed of sorrowes and death, full of trouble, torment and teares in the night, a bed not fit to entertaine my bedfellow in, a bed I can neuer expect any rest in. Oh a bed of rest, a bed of injoyment, a bed made fresh and Greene by the presence of my Spouse, when shall my wearied spirit know where such a bed is, that it may have recourse to it for some refreshments?*

My friend, these (except the last) were the confused and unexpected workings of my mind upon your Letter, which before I had refused to thinke of, or meddle with, otherwise then I doe with all things, in an overly slight manner, with neither desire towards them, nor expectation from them. But then my desire was somewhat quicker, either to have had you present, or to write those things unto you while they were fresh in my thoughts, or to desire your comming down hither, to see what satisfaction

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satisfaction you could give to such demands as your selfe had occasioned.

But sudanly were all these silenced and put out. To what end are these? what if he were here? what if I might aske him all that is at present in my heart? What can he say to me? How can I heare him? Is not this the old ginne to entice thee to looke after the creature for somewhat, though not for that thou mainly desirest? This is a new device to lead thee still to be acting and moving without the light of the Lord. It will bee better and more easie to be quiet, when wilt thou cease from these kinde of motions and waite entirely for him who alone can satisfie thy *restlesse spirit*? After a while I found my desire quite fall flat, and these things to vanish out of my minde, I never intending more to looke backe upon them. But that day forementioned, in the afternoone, my torment increasing upon mee, and these things comming againe into my minde, and withall a pressing in me to write them, though my spirit disrellished the motion, yet at length it assented, and went on then so farre as it could, and since as it found it selfe free, which way of acting by a present freedom, though it declined, looking upon it as base and servile, yea a peece of bondage, yet

it is at present forced backe againe unto it.

Thus at length you have a Letter, together with the occasion of it, which I leave with you, and you to your rest, and for my selfe, would returne if I could with freedome and delight, to the embracing of my state of misery & every particular pang of miserie therein: And would subscribe my selfe if I knew what I were, either in my selfe or in relation to thee. Or at least I would bid thee farewell, if I could but speake it understandingly: But thou canst doe it without my bidding thee. Doe that and onely that which thou art led to by infallible light and pure power, and then thou treadest in the steps in which I long to follow thee. But away with fancies, conceits and imaginations, though fastened upon the word, or fancied to bee flowing from the Spirit.

*Truth, Truth, Truth, true Life, true Light, true Power, not a counterfeite Image, but the thing it selfe, Oh where is it Walsford? Doe not deceive me, but tell me whether thou hast it or no? How joyfull would it be to mee were I satisfied that it were upon the march, and had already taken possession of some of my fellow Prisoners! But how foolish and* vain

*declaring their severall experiences. 83*

vaine am I. I Sure it is time to breake  
off.

*faine* II.

**N**OW my present state contradicts this;  
for my pangs of griefe are so extreme,  
that they seeme to exceed my pangs of fury,  
and my spirit as restless under them, as it can  
be under the other, My spirit would faine say,  
*O awake not my love till he please*, but the  
sharpnesse of greife will not suffer. Then my  
Spirit burst forth into reasonings, *This is*  
*but thy will to have thy beloved present, tis*  
*his will to bee absent, thou saist thou wouldst*  
*have thy will fall and his onely stand, Can*  
*this bee so and yet thou so vehemently*  
*greive because thy will is crossed and his ful-*  
*filled?* Then greife gives my spirit such a nip  
that it is glad to bee rid of such thoughts. At  
last said my Spirit within me, *lye downe under*  
*this greife, passe through greife as well as fury,*  
*let it worke, let it rend, let it teare.* This is like  
an heape of stubble, turnes griefe into such a  
flame that it torments more; that the poore

G 2

wretch



wretch cannot possibly lye still, or stirre, but  
stil whensoever it does, is worst

Mee thinks I cannot but take notice what  
a grievous Lyar sence is, it will still be judg-  
ing and yet is unable to judge concerning the  
things of sence, but now saies this is bitter,  
and by and by contradicts it selfe. Now I  
am wise and can observe the folly of sence, I  
looke to be met with for this.



12. Letter.



Can cheerefully serve pro-  
vidence in writing to you,  
though I had rather doe it  
in silence, for I know that  
God does most when man  
does least. Yet since God  
is pleased in some measure  
to come in with them, and the Spirit is drawn  
out to desire them, I am the more willing to  
correspond with you in this kind, you doe well  
firing God more then me in them, yet God  
will

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will bee most glorious, when his *dispensations* will bee so naked, as wee can eye him in nothing but himselfe. God will ere long let us see that meanes are but vailes, though in a compliance with our weaknesse hee hath made use of them; while he appeared by candle-light, and in darker discoveries hee made use of Candlesicks, he gave as *Paul* saith, *Ephes. 4. Some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, till we all come in the unity of the faith and the knowledge of the Sonne of God to a perfect man, &c.* And when that which is perfect is come, that which is in part shall bee done away. God hath hitherto (as *Joseph* did by his brethren) spoken to us by an interpreter, because hee would act at more distance, but when grace and love can contain no longer, God will (as *Joseph* did) command all to goe forth, and cry out *I am here*; and show himselfe in uncovered clearnesse; this administration God hath entred upon already in some of his people, and they beginne to get a glimpse of the face of God, and are acquainted with immediate acting in their owne hearts. I thinke the last meanes that God will make use of, will be such as the creature will be glad to be free from, I meane perfection, reproach, poverty, &c, and possi-

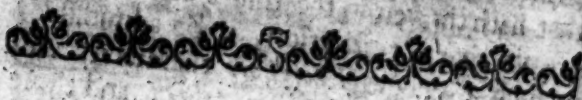
sibly somewhat more terrible and contrary  
 to wise and proud flesh, then all this; for as  
 for these means of preaching, praying, gather-  
 ring, wherein the *creature* can be active and  
 honoured, and serve God and it selfe, and goe  
 halfe with him (as I may say) in point of ho-  
 nour, the creature will with a great deale of  
 reluctancy bee drawne from them, for truly  
 there's much credit comes into us by such  
 things, and usually those who openly hate us,  
 doe inwardly honour us for them, besides the  
 secret confidence and comfort that our selves  
 and friends have in them: But when God  
 shall administer under such meanes as we shall  
 be more passive in, and such as will sift us to  
 the very *soule and spirit*, and let us know all  
 that is in our *hearts*, such as will cause us to be  
 suspected of our selves, sleighted by others,  
 forsaken of our friends, and such too as have  
 not onely beene one flesh, but one spirit with  
 us; when *religion* shall come to that passe,  
 that he that will professe Christ, must professe  
 poverty, disgrace, &c. then we shall be glad  
 to be freed from the meanes, and to have God  
 be all in all, for in this way that *Saints* are in  
 for present, they are so rich and abounding,  
 as I doe not wonder, they are offended that  
 God will strip the *creature* naked, and bee all  
 himselfe,

himselfe. Verily its a terrible thing for one that hath thriven in the things of God, and grown rich in reputation, to be administred in such a way as *Professors* themselves will thinke him an *Apostate*, an *Atheist*, and those that are more charitable, a deluded or a mad man; well, God in himself will make amends for God in the severest *dispensations*. And there is that man-child ere long to be brought forth in us in spirit and truth; ( which wee have hitherto been delivered of in flesh and darke appearances) and when he comes, the *wildernesse* and *solitary* place shall be glad for him, or as *Esay* in another place, *Wee shall returne to Sion with Songs and everlasting joy upon our heads*, and *John* carries it further yet, *1 John 3. 2. When hee shall appeare wee shall be like him, for wee shall know him as hee is.*

Your loving &c.

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13. Letter



## 13. Letter.

Sir.

**I** Lately received three Letters from you and some Books, for which I thank you: As for Mr. Sedgewicks book I am not to tell you at present what I think of it; God will doe great things by himselfe the Army and all that they settle, must be destroyed without hands; the Spirit will blow upon *all flesh*; and yet they are to settle, because drawn out for to doe; and their setting up is Gods work, as well as his throwing down; he doth the one by the creature, the other by himself. I think the intentions of the Army are in their kinde so righteous, as man will not be able to dissolve them; but because *all flesh is grasse*, it must wither, God will be great to the ends of the earth, and every thing shall be restored into the glorious liberty of the Sons of God; the heavens shall no longer containe him: The earth shall be fild with knowledge of God: the earth

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*earth shall bee sanctified by the word, by the manifestation of God upon it; things shall not be morally but spiritually restored; the Serpent shall be shut out of Paradise; the Tree of Life shall grow on both sides the River: Publicans and Sinners shall rejoyce, the wise and prudent shall mourn, all the beasts of the field shall rejoyce and feed on the Tree of Life; the Serpent shall be glured with dust, judgement shall dwell in the wilderness; the high-way shall be holinesse; there shall bee no more sin, for there shall bee no more self, and no more curse, but the fruit of the earth shall be beautifull and comely, for death and hell shall be cast into the lake of fire: Thou art righteous oh Lord which art, which wast, and shall bee, because thou hast judged thus: Let the heavens be glad and the earth rejoyce; Let the Sea reare, and the fulnes thereof; for he cometh, for he cometh to judge the earth, he shall judge the world with righteousness, and the people with truth.*

*Yours in the Lord.*

**14. Letter**



14. Letter.

Sir,



**Y**OURS came to my hands, when your friends were with mee, who all of them in much freedom enjoy your bondage, till he that hath the Keyes of the bottomlesse Pit shall release you. Its good being in Hell sometimes for variety, and to be in the Sea, to see the wonders of God in the deep, I have beene lately my selfe in the bottome of it, where I found a Pearle, that's richer then the earth, and I doubt not but providence will prepare you a table in the wilderness too. It hath been the Lot of all of us to be where you are, and I thinke some of us stay behinde on purpose to beare you company. The bright day must bee brought in by the darkest night, and the voyce at midnight will be, the Bridegroome is come. Since the flesh must dye, it were well it were killed at once, yet since the execution is so terrible, its mercy we dye by degrees, dye daily, and if we did not dye



dye too, so as to perceive that we dye, it would doe us no good; however it is best you should be dispensed as you are, because God will have it as it is, *whose will is the rule of goodnesse*, and not our understanding.

I conceive the reason why you have not heard from those your friends all this time, is, because they were not at home; they were absent from the Lord, sure it will not be alwayes thus; but so long as there is any thing of earth in us, there will bee *Eclipses* and absence: when wee are caught up into the ayre we shall be ever with the Lord.

*Yours in the Lord.*

**B3** **15.** Letter



15. Letter.

*Loving Sister,*

**M**Y Love remembred to you, and to the rest of my Sisters, hoping that you are in good health, as I am at this present ; These lines are for to certifie you concerning the present dealings of God with me : He hath been pleased to make known much of himself, and doth make me ~~claw~~ my owne with himself, saying ; *That all things are of himself, and that he hath made out himself into so many beeinges as there are visible creatures; and that God is compleat in all things unto visible apprehension ; but it is the great wildome of God, for to compleat himself in that being, that the wildome of the world cannot comprehend him, for God now is accomplishing that great mystery which he hath spoken off in the Letter ; I will work a worke in your dayes, that yee would not believe, although it be told unto you ; for this is that great mystery of God which he is now accomplishing ; that none but himself, can know*

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know himself in his being; and this is the  
dealings of God, to beget of himself, and when  
he hath begotten at the fulnesse of time, he doth  
bring forth, and when he hath brought forth  
then doth he make known himself, to himself;  
for there is none but himself, doth know him-  
self in his being: *I have much more to say,*  
but not being acquainted with your Spirit at  
present, I shall let it rest; leaving you unto  
him, who doth order all things of himself: I  
am for the present a prisoner, in the accompt of  
reason, yet at libertie; and did never enjoy  
more of the fulnesse of God, then *I have since*  
*I came into that place;* for I see that it is not  
prison doores, that will keep God out from  
himself; but he will shine in with so much  
glory, as will cause so much excellency to the  
apprehension of a creature, that will make him  
to say, *I am not onely willing to be bound, but*  
*to die in the enjoyment of my God;* Thus des-  
siring you to remember mee to my loving  
friends, *I rest*

*Your Brother*

*16. Letter.*



## Letter 16.

*Sir,*



T' present, I have no freedom to answer the Letter; but am glad to hear from you: the main ground of my shattering, lyes here: I am disappointed of that which I had as certain an evidence of in my spirit, as any thing that ever passed through me at any time, which fits so neere me, as I think, it will hasten my death; it was the onely thing in the world my heart was set on; and I used to say, there was nothing betwixt God and me, but it; in that, I am happy, and at a great deal of ease, that I have lost every thing that my heart was inordinate on; but the disappointment of that which came with so much certainty into my soule, is the onely thing that so much unfittles me. I have no thoughts of going in a private or more plausible way to heaven; neither was I over much under that temptation.

*I.*

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I have no thoughts of carrying my reputation  
whol to heaven; 'tis too much torn already, &  
I am glad it is so. I think no temptation but  
one of this nature I mention, could possibly  
shake me as it doth: what you say, concerning  
the burning of the drosse, that did accompany  
these actings, I close with, and haply there's  
no more in it: I like well your living in the  
light, and will of God; its a sweet being, and  
which for the present, I am debarred of: I  
pray you let me hear as oft as you can; I love  
your letters, not onely for your sake, but their  
own; besides it will somewhat diminish my  
solitude. I have no freedome to go to, —  
though oft sent for; but to sit still and enjoy  
my own unquietnes,

*I am yours,*

**Farewell.**

**Letter 17.**

## Letter 17.

Sir,



Use not after a free proposall of truth, to prosecute it in a carnall way, either by answering the argument of others, or enforcing it with my own; truth will doe better without our tampering with it; and we cannot force our passage to spiritual things by dint of discourse; but must wait for power from on high: where as you are scrupled, that Christ was not often mentioned in my letter; you know there may bee much of Christ in effect, where there is but little in appearance; and that hath bin the great unhappiness of the world, that we have had so much of Christ in sound, and so little in substance.

For your jealousie; *that what I said concerning the departure of Heaven and earth, might be a delusion*: I refer you to that proof in *Esay* that accompanied it; and if you think the scripture to be rather pretended, then really

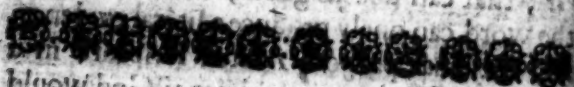
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ally made use of, in favour of what was written  
I confesse, I give so much to the dictates of  
God in my heart, as to entertain them upon  
their own authority, and know God so well,  
as I dare take his word without his hand:  
Neither doe I think that onely to be the word  
of God which is written: the Apostle seems  
to extend it further, *Ephes. 6. 17.* where the  
article (o) in the originall refers to spirit, as if  
he had said, which spirit is the word of God.  
See *Jo. 6. 63.* It is onely the word that is *Spi-*  
*rit*, that can doe us good; for the letter of  
the word can onely produce a literal evidence,  
and for that purpose I cited scripture in a  
condescension to your weaknes, til God would  
be pleased to set it on with the inward as well  
as the outward word: whereas you think Sa-  
tan will be exceedingly advantaged by the de-  
nyall of scripture, I think so too; but it  
will be by a denyall of the Spirit, and not the li-  
terall scripture; for we know 'tis the bright  
appearances of Spirit in the Saints, that will  
make an end of him: And in relation to this  
brightness of the comming of Christ, and this  
day star arising in the heart; the scripture is  
cal'd, *a light shining in a dark place*: and  
spoken of there as a lesser light, that must give  
place to a greater: *3 Pet. 1. 19.* For your re-  
H solution



solution of waiting upon God in that light  
you have, you doe well; he that believeth  
makes not hast, and (as you say) its vision  
that must convince you, and nothing else:  
Be of good comfort, the vision is for an appoin-  
ted time, but at the end it shall speak and not  
lye; though it tarry wait for it, yet when it will  
surely come, it will not tarry, Hab. 2. 3.

Your loving friend, &c.



### 18. Letter.

Sir,



**L**DOE a little depart from my  
felle, in the endeavouring the  
satisfaction in such a carnall  
way as this; my writing will  
not doe that in a long time  
which your waiting may doe shortly; that  
which must doe you good is not discourse but  
vision, and that is for an appointed time; our  
seasons of refreshing are in the hand of God,  
and silence is the earnest of comfort, and the

saie-

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satisfaction is then neereſt, when you are content it ſhould be as farre off as God would have it. For your deſire of being with mee, I looke on it not onely as a ſignification of the love, but as a ſmoking of the flax which will blaze ere long notwithstanding all that water which I perceive hath beene caſt upon it. For the jealousie of your friends in returning to me, ſo farre as it may relate to your preſent exerciſe, I am well content you ſhould be where you are, if that work be of God, which (I hope) is begunne in you, they cannot frustrate it, and if it be not, I cannot further it; beſides I rather deſire you ſhould be ſet in ſuch circumſtances as the worke of God in you may have leſſe dependance on man and more upon God; and if in the miſt of all oppoſitions, truth ſhall make good its being in you, you muſt then needes cry out, that this was the finger of God. Concerning that which ſcruples you about Chriſt and the Scriptures, I ſhall only ſay this, if God will take them away in fleſh and reſtore them in Spirit, we have not loſt but improved them, we have hitherto had a very low and fleſhly uſe of both. Your temptation herein ſeemes to be the ſame with the *Disciples*, who in that low and literall adminiſtration, could not endure to heare of *Chriſts* departure, when as

by that meanes his presence was improved, they who had him with them before, had him in them afterward, as we have had likewise in our measure, in a *dispensation* of gifts and graces; out of which if *Christ* shall withdraw, and returne in a more immediate and naked administration of himselfe upon us, as (*I beleeve*) hee is now beginning in the spirits of many of his people; we have more of *Christ* then ever. *I* could draw out this at large, in reference to your present scruple, but the *carrier* hastens me, and *I* can but satisfie the flesh or reason, its the inward anointing that must satisfie the Spirit, and lead you into all truth.

Your loving Freind.

Letter 19.



19. Letter.

Deare Soule

**I** Received thy Letter, and am very sensible of thy condition being called of God every moment into his worke-house, where I met with such employment, as hath drunke the well of peace and joy for ever, and I have no hope ever to see those streames flow again but would be glad to be in the bottomlesse pit for ever. If Gods presence did not alwayes kindle such a fire, before which I cannot stand; and I must say, *Who can stand when he appeares to famish all the Gods of the earth, and to hide himselfe from himselfe, which condition makes mee reel to and fro like a drunken man, and oft cry out in the bitternesse of spirit, I would I had never beene borne, but whilest I am pouring of my complaints into thy bosome, a noyse of peace beganne to appeare and sayd, affliction is the Saints for a moment, but the worlds for ever; the Saints to refine them, but the worlds consume them for ever.*

ever: O how could I mourne over the ungod-like men and women of the world, for who is so God-like as they that can tell what a crucified Christ is in their owne spirits that can shew his wounds, and say, he is dead in me, which the world cannot I am sure: but I shall not long mourne for them, and for oft I know the last groane is gone forth of my breast that ever I must groane for them; but I must goe forth in judgement with my Father, and praise him for the victory which hee will have over them.

So farewell, for a little season, while our all will bring us together againe in himselfe and place us in the still fountaine of peace and joy for ever.

Farewell.

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20. Letter.

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20. Letter.

Sir,



Must needs write, though haply 'twere better for you I did not, I am sensible of your condition and cannot but in this fleshly way of counsell and comfort corre-

spond with you, when as if my mouth were shut, God would open his, and speake that peace in a moment, which I know better how to darken then declare, for I am clearer in nothing then this, that our tampering with the meanes doth vaile God, though I confesse while *Saints* were under an inferior administration: our use of meanes might be of some service to us. I see now God in his most glorious flowings upon our hearts, either uses no meanes, or such as proud flesh would thinke fitter, to hinder then promote such an end; you little thinke that the persecution (for 'tis no other) that you have undergone of late, hath done you much more service, then either

my presence or Letters, and it were best for you that persecution had had its perfect work and that I had stood still, and not seconded you at all: I knew well, that when you were at the lowest ebb, and confessing the worke of God in you, to be nothing but a delusion, that you were then travelling with a more excellent discovery, which would arise with so much glory and evidence upon your Spirit, as it would swallow up all opposition, and turn into such a disappointment of flesh & blood, as would confound all that sought to captivate the appearances of God in you, and to glory in the flesh: How unanswerable are the discoveries of God in you, which when both your friends and selfe had disowned, you should yet vindicate their owne being, in the soule. For your desire of coming to me, if it proceed from a wearinesse of your condition at *Norwich*, or a carnall confidence in my presence, you will certainly bee frustrated in the end, you are best where God hath set you, Read *Esay* 28. 16. and 2 *Cor*. 12. 9, 10. and let me add withall, if you desire to runne that course that I thinke providence will direct me in, you must resolve upon reproach, poverry, persecution, what nor, for I am perswaded that I shall undergoe all this, therefore be well advised and consider



consider before hand what a compliance with me will cost. Truly whiles *Saints* were in a mixt condition, though the world hated the Spirit in them, yet they could close with what was flesh, and both met in that *medium*: But when flesh shall bee wholly swallowed up in Spirit the whole world almost will hate us, there being nothing left that their approbation will take hold of; when there shall bee nothing but God within, there will bee nothing but enmity without: 'Tis enough that the love of God will make amends for the hatred of all the world; and the lesse we have of God in the creature, the more we have of God in himselfe. Those times make haste upon the world, wherein that terrible *Prophecie* in the 21. of *Luke* will bee fulfilled, though I conceive it will bee in spirit and not in flesh, and such a way as our reason hath imagined. I am astonished at the glory that will bee revealed in the *Saints*, when God hath so shattered us out of all inferior actings, as the world will count us *Atheists*, and not onely the world, but even the *Saints* themselves so farre as they judge according to the outward appearance; the *Sonne* himselfe must deliver up the Kingdome to his *Father*, which is an administration of gifts and

and grant, before God can bee all in all.

See of good comfort, there is that mystery of godlinesse and glory to bee manifested in us, with which all the sufferings of this life, and whatever else can beise us in our way to it, are not worthy to bee compared; in the very expectation whereof I am seised with more joy then my poore heart can hold.

*Yours in all conditions.*



## Letter 21.

*Sir,*



Purposed the last week to have saluted my friends, and see now the reason why providence disappointed me, which I shall keep secret to my self. For your Letter I should have been troubled at it, had not I learned to see God in every thing, and been

been acquainted with those traverses of carnall reason and unbelief in my own Spirit; you have done no more then what *I* have done my self, concluding both with my self, and in the company of my friends, the same things to be no better then delusions, and under that temptation of blasphemy against the Spirit, have rested till a brighter appearance of God hath broke through all, and swallowed up that veile of death and darknes in so much victory; as *I* must needs confesse my self to have been more then a conquerer, though it hath cost me dear first. For the present *I* shall advise nothing, you are where providence hath disposed you, and 'twill be best for you to follow the tract of God in your own Spirit, and stay here till an act of confidence and assurance shall release you; *for if you struggle or make hast, you intend your bondage*: be you assured that the substance of what *I* said to you, will bear down heaven and earth before it, and truly till then this old administration which God hath worn so long, he is now uncloathing himself of, be removed the presence of Saints, and that glorious manifestation of the Sons of God, which hath entertained the expectation of the creature so long, cannot bee as wec have plainly in *Esay* 13. 12, 13. *I will make*

make a man more precious then fine gold yea, a man then the golden wedge of Ophir; therefore I will shake the heavens and the earth, &c. And in the 14. It shall be as a chafed Roe, and as a Sheep, that no man takes up, &c. one thing I will add more, because I see your temptation grows with some confidence upon you, since you seem to have extinguished the smoaking flax by powering water upon it, and repenting of what you have done; let me thus farre advise, poure on more water, doe it the second time, doe it the third time; and observe if the smoaking flax prevaile not upon it; and that spark lick it up; and the God that answereth by fire, let him bee God. I could attempt such satisfaction in a carnall way; but truth is a more immediate and naked thing, and works best without the activity and contribution of the creature; neither will I humble God so far, as to prostitute truths of that nature; its the patience of God they may yet be proposed to the world: I doubt there will a quick providence passe upon it, and the word is like to be; He that hath ears to hear, let him hear; and he that is unjust let him be unjust still; and he that, &c. Revel. 22. 11, 12. For behold, I come quickly, and my reward is with me to give, &c. Every

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ry mans work shall be manifested by fire, for the day shall declare it, because it shall be revealed by fire, and as *Paul* hath it, 1 *Cor.* 3. in a settled expectation, of which I possesse my own Spirit, and your present temptation in a great deale of patience and rest,

*Tours.*



## Letter 21.

*Sir,*



Y good friend, I wish my occasions had been such, as would have given me leave to have seen you suddenly, and to have come over as I promised. I desire you would dispenſe with me till *Michaelmas*, and then I hope to have a prosperous journey by the will of God to come to you, both to refresh and be refreshed by you; I hope the Lord is a working that in England which will ere long give his people solid cause of refreshment; we have already the experience of that which

a few

a few dayes ago we did but expect, and scarce expected. I hope; as the Lord removes impediments from without, and paves the way of our peace with the pride and projects of our enemies; so he will take away all impediments within; our enemies being not onely those of our own kingdome, but of our own hearts, there being the same principles of fleshly wisdom and carnall reasoning against the kingdome of Christ within us, as there is in the world without us. Doubtlesse the day of the Lord will be upon every thing that exalts it self against the government of Jesus Christ in Spirit: shadows of all sorts, begin to flye, and day already discloses, and the openings of heaven upon the Soule are very glorious; and that spirituall prediction of the Prophet begins to receive its accomplishment. Isa. 25. 7. The Lord will destroy in this mountain the face of the covering cast over al people. It concerns us quickly to expect the out-goings of the Spirit in us, and the leadings forth from faith to faith, from glory to glory, from flesh and form, and letter, to spirit, and so to more spirit, at last into all spirit, till we have our selves in Jesus Christ, and our God be all in all. I am sorry, Sir, I am cast into such a stright of time, as I must necessarily break off; otherwile I could  
With

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with some delight have entertained my selfe  
with this argument: I mean Gods admini-  
string of us immediately in himself; but of this  
more when I see you,

*Yours in the Lord Jesus.*



**Letter 23.**

*Dear friend,*

**H**is Fathers love hath of late  
been much manifested toward me;  
exceeding hath that glory been in  
which I have dwelt since last I saw  
you; my joy unspeakable; my rest unsur-  
passable; my peace unconceivable:

Having therefore received such large and  
plenteous fillings flowing from the heart of  
the most High; I can do no lesse than acquaint  
you with some few tastes and relishes of my  
late enjoyments, as in manner followeth:

On Munday the 24<sup>th</sup> of this instant; I was  
in the Evening at a friends house in Cam-  
bridge-street, where, (being in a familiar con-  
ference



that I expected a daily motion out of this form or body: nay how willing was I to commit my body to the power of an eternall sleepe, and to enter into that immensity which was able to comprehend me?

We spent almost the whole night, under the power of these raptures; while at last towards morning I felt a timely withdrawing of the rigour and vehemency of this power, which I was made freely willing to part with at the Fathers pleasure; for I have learned both how to want, and how to abound.

Yet notwithstanding to this day there remains a virulent and powerfull impression of the faste upon my heart, which I hope shall never be raced out; I then saw, and doe still behold a perfect reconciliation brought forth in me, to all that hertofore I have beene at enmity with; *Hell, Sinne, Death, Devell*, are all in a league with mee; I have fellowship with God in all these, I care not who knowes it: *Sinne* hath lost its strength, *Hell* its torment, *Death* its victory, the *Devell* his enmity, we are all friends, *Hallelujah*, God omnipotent reignes in all these. Good Lord! What a poor, low life is, that which subsists onely in those things, that bring forth our advantage? I have  
now

now learned to live upon the highest disadvantages that may be; I can fetch life out of death, good out of evil, yea, enjoy light in darkness, peace in torment, Heaven in Hell; I know nothing can hurt, nothing can destroy in this Mountain where I live, Shall *Sinner*? alas that's to weake, the *Law* which was its strength is departed: it shall no more have dominion over me, for I am not under the *Law*, I can passe through all imaginable evill in the light of divine righteousness, and receive not the least damage; Shall *Hell*? O its a lake of comfortable torment, I live in it joyfully, I love it dearly, I know the breath of God as rivers of brimstone kindles *hell* in me, it burnes, it scorches, and so let it till the will of God be fulfilled; I can passe through these flames, yea lye down amongst them, and not one haire of my head shall perish by them; I glorifie and rejoyce in the very fires.

I shall now desire you to acquaint my Friends with these dealings of God towards me, if happily any thing may be given in upon their spirits about it. All that I have (at present) is this: I looke upon it as an evident signe of some dreadfull appearance of the *Sonne of man*; for these two things were given in with much power upon my heart.

**115. Some Christian Letters**

**First, That the God of peace shall tread Satan under foot shortly.**

**Secondly, Lift up your head, your redemption draweth nigh.**

**Read, Understand, Rejoice.**

My dear friends, I have written to you in the light of the Lord, that you may know the things which are true, and that you may not be deceived by the works of the devil. I have written to you in the light of the Lord, that you may know the things which are true, and that you may not be deceived by the works of the devil.

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24. Letter.

A Letter written by a young man about 19. yeares of age, the Evening before he dyed, being *Saturday night*; hee was well as was supposed about 11. of the clock, and about 2. the next morning dyed, and left a Letter; of which this is a Coppy, with this Supercription.

To his dear Sisters, *Mrs. Hester Langham*  
*Mrs. Sarah Brewer, Mrs. Thomason,*  
*Filson, and others, the Saints of God,*  
*when deceased.*

**Y**EE Saints and Spouse of the King of loves, the Lord *Iesus*, the delight of delights himselfe, the Lord *Iesus* from everlasting with the Sonnes of men, Love our fountaine with those lovely streames of divine and superna-  
turall glory,

who now dwells in us and we in him. Our Saviour saith, Yet a little, and the world seeth me no more, but ye see me (precious) for a small season, a little while hath this world seene mee, but loe they see me no more, but ye shall see me for I am gone to my fathers house, to lye in the everlasting armes of eternall love, in the infinite embraces of eternall sweetnesse, to bee there where ye shall bee all together with mee, and all Saints to all eternity. Rejoyce now together for me, and if you love mee you will rejoyce, because I lye to the Father; for me indeed to live is Christ, but to dye is gaine. And sith I am, that Saint Pauls desire for a long time by a flame of love, hath beene kindled in my soule, even to be dissolved and to be with Christ, which is best of all: I now live, yet not I, but Christ lives in me; Loe the time comes when I dye, yet not I, but this old man which I carry about with me: Oh precious Saints! How sweet? how pleasant are the thoughts of death to mee? Surely sorrow may be for a night, but joy comes in the morning: Love is that bond of union, betwene mee and my beloved, union is that perfection of love, love thoroughly desire, a perfect communion: What now hinders this but death? Surely this must needs be pleasing un-

*declaring their severall experiences. 919*

to me, being the meanes to so lovely an end ;  
*I am here but as a wayfaring man which car-  
ries but for a night ; and surely what are the  
pleasures of this night at the best ? They are  
but darknesse in themselves, and in their great-  
est light but resemblances of another which is  
farre greater ; But behold the night is past,  
the day appears, and I am gone to my beloved,  
he that should come, is come, and hath not carri-  
ed, and oh blessed, yea thrice blessed is he com-  
ming to me, where I can see him face to face,  
whom my soule so much longed for : The vaille  
is rent, and I now no longer see him, as in a  
glasse, but in his owne native beaurty, and su-  
pernaturall glory : Blessed Saints, I leave you  
and goe to my Father, surely whether I goe  
you know, and the way you know ; think it not  
strange come eing this my fiery tryall, by  
death and separation from you, for loe the  
time cometh, in which we shall be no more  
seperated, but as we are one, so shall we ever  
be, inseperable from our own beloved. Holy,  
holy, holy, is the Lord God of Sabbath, a holy  
rest, a Sabbath of eternall rest, am I gone to  
celebrate ; Oh yee holy Saints, the voyce of  
my Beloved, behold he comes leaping upon the  
Hills, and skipping upon the Mountaines,  
Loe he comes and that quickly, he comes, and*

*now quickly am I gone*, of all Beloyeds, none  
 is like to mine, the melodious voyce sings  
 sweetly in mine eare, even of Angels them-  
 selves, but that new Song of love, the sweet  
 lovely Song of Saints gloriously glorified with  
 their Beloyed, is harmonious indeed: What  
 shall I now say of these things, I cannot now  
 fully apprehend them as it is, but am now  
 comprehended of them, therefore lye I downe  
 and rest with this perswasion and full conclu-  
 sion, sealed by the witnessse of the Spirit unto  
 my Soule, *that what my Beloyed is, so shall I*  
*be, and where hee is, thither am I gone*: Then  
 deare Sisters and precious Saints, make haste  
 and tarry not, that are here on earth in imper-  
 fection, so that now in heaven in perfection  
 we may live and for ever enjoy *joyes unspeak-*  
*able and full of glory*. Farewell deare Saints,  
 Farewell, farewell, though I now leave you and  
 goe away from you, yet I shall see you againe,  
 and when I see you, so I rejoyce eternally to-  
 gether with you; in this life I have beene  
 yours, and here together with you; and surely  
 death disjoynts not our Spirits, though our  
 Bodies; therefore in another life shall we be  
 as members, so Saints glorified in our glori-  
 ous *Iesus*, and with him who is our delight,  
 in whom you are, to whom you are, to whom

I goe,



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I goe, and with whom wee shall remaine,  
*Priests and Kings to our God.*

Deare *Saints* I rest, and the God of rest be  
with your *spirits* for ever, and when you see  
this, think on him, who was here your fellow  
*Disciple*, but now,

*Your glorified Brother,*

WILLIAM LANGHAM

25. Letter.

*The Coppy of a Letter, as it was sent from  
Mrs. T. P. in behalfe of Mrs. E. R. To a  
Congregation of Saints in London, under  
the forme of Baptisme.*

**D**EAR brethren in the bowels of  
love and mercknesse, I kindly salute  
you, wishing you an encrease of all  
faithfulnesse and true knowledges in  
the mystery of *Christ*: The cause of my pre-  
sent writing is to acquaint you, that provi-  
dence

dence hath lately brought a letter to my hand, directed to my husband, concerning one Mrs. P. once a member with you; which woman, say you, for scandalous evils, was cast out: Now it being some yeares since it was done, I humbly desire a little to reason with you about the grounds, why this still remains upon your spirits, seeing Christ saith, *forgive ye one another, as I forgive you*; and God is said to remember but finnes no more; this therefore is a note of forgivenesse, not to remember; and sure we should shew our selves children of our heavenly father; But further I desire before the Lord, that you examine your owne hearts in this thing, what your end is in it; if it be that you thinke, she is not worthy to have a livelihood amongst men; then why doe you not either by the Civill Law (if that will take hold of the offence) or by some other way (if nothing will satisfie you but her blood) take some present course that may put an end to this great difference? But if you thinke this bee too grosse, or more then the offence requires; then I beseech you, for the Lords sake, to consider your owne actions in this thing, whether you doe not as much as in you lies, carry on the same designe (though more closely from the eyes of the world)

world) which sure before the Lord, can appear  
no other, but the hunting after her life; nay,  
is it not more, then to take off one single life at  
once? for which is greater cruelty, for a Ty-  
rant to take a mans life at once? or by de-  
grees? and then yourselves be judges, whe-  
ther your proceedings towards her be not a  
killing all the day long: for you cannot bee  
ignorant that she hath no livelihood amongst  
men, but what she eames by her hands: and  
your defaming her in this manner cannot, in  
an ordinary way, but deprive her of that, and  
so at last bring her blood upon you: If you  
say, you acquaint none but the *Saints* with it,  
it is evident to the contrary; for your open  
publishing it in the *Counsell of Wars*, caused  
the world to take notice of it, and yet your  
spirits rest not here; truly deare friends, as  
the evill spirit wrought in her one way, when  
she was with you; so consider whether the  
same spirit, doe not highly worke in you at  
this time another way; the Lord give you  
understanding in all things: But if her life be  
not that which you aim at, then is it those di-  
vine discoveries of life and light, which God  
makes out to the world by her? if it be so,  
then you are to know, that hee is too strong  
you strive withall; but about this I would a

little

little quere: first, whether doe you think, that because such evils were manifest in her, when with you; therefore it is impossible now that any good should bee brought forth by her? doe you not hope to grow better and better? But secondly, is it not Gods usual way to manifest himselfe there highest; where in time past he was by the evil spirit ~~separated~~? yea, doth hee not suffer himselfe for this very end many times, thus to die in appearance, and to leave a soule to it selfe, that it may see what it is in it selfe, and learne to die to it selfe, that so hee may have the more glorious resurrection in that soule? I beseech you for the Lords sake to consider these things: As for her outward person, I conceive the cure is little for it as you can; therefore you may take your fill of trampling on it; but I beseech you be careful how you meddle with the spirit that breaths in her; for surely brethren, I know not what spirit manifested it selfe in her while with you; I am sure (and I speake nothing but the truth) that I have found most divine spirit in her, as farre as I could discern, and that which comes to the spirit and life of things; and in this me thinks you should rejoyce; for truly, I have heard many professors, and seene in my professions,

but

but to my knowledge, I never heard one  
 come so neare the power as shee does: I doe  
 not speake this as being affected with any  
 person, party, or opinion; I blesse my God I  
 am now (in his strength) delivered from that,  
 though some have falsly affirmed my being  
 deluded by her; but I am confident I can say  
 with *Paul*, and that not onely repeating the  
 letter, but in truth; that those things which I  
 have received, have not bene from man, nor  
 woman, nor any other thing, but by the direct  
 revelation of *Jesus Christ* in mee, God mani-  
 festing himselfe in my own flesh: and there-  
 fore they much wrong both her, and me, that  
 affirme it; but especially they wrong, or  
 speake a lye of that God that did it for me, and  
 because I heare it so reported amongst you, I  
 thought good to write one word to cleare it,  
 that so whether you will heare, or whether  
 you will forbear, the word of truth might  
 judge you; give not eare therefore to all you  
 heare, though from brethren, lest you be  
 brought into a snare; for since the defecti-  
 on of the Churches, men, yea good men, have  
 been such lovers of themselves and their own  
 opinions, that they will speake largely, upon  
 little ground, to keepe up their owne glory,  
 God having not yet undone them; for were  
 they

they encouendane men, they would willingly be what God would haue them, however the world accounts of them.

There is another thing which came to my care, that it should be given into the Countsell by your two witnesses, that the said Mrs P. should say, that you cast her out for difference in judgement; and when Collonell Rich and Collonell Harison asked to whom shee spake it, they said to some of *Abington*. Now indeed my husband said to you, that he thought such a thing; but when hee came home and saw so little ground for his thoughts, I thinke he had but little comfort in telling you so; and then, brethren, if you upon such slender grounds should act in this strange manner against her, affirming this thing so publicly, I thinke you have cause to bee humbled for it, and justly to repent of your evill; I desire you to beare a little with mee, for truly it appears to mee, rather to bee your rage of spirit, then your true love, either to her, or truth; for mee thinke it would favour more of a true Christian spirit, if you had first spoken with her, and have seene what change the Lord hath wrought in her, in knowing that *Mary* out of whom *Satan* Devils had beene formerly cast, was made the first messenger of

*Christ's*

*declaring their severall experiences. 127*

*Christs Resurrection; yea, and she must bring it to the Apostles, and not the Apostles to her: You say, in your letter, that you left her to the judgement of the great day; and I beseech you, brethren, doe you not, againe take her into your owne daie? for truly I beleeve that daie in a measure hath come upon her, and the Lord himselfe is at worke with her; therefore doe not feare but the worke will be well done; onely we, as well as shee, must have patience in it, and surely this is the confidence that I have concerning her, that she hath seen evill in that estate she walked in with you; and certainly, God is good to her in this, shewing her what an abominable spirit of wickednesse may bee hid under the greatest practises and professions of externall piety; not that these are the cause of it; no, *the gold and the silver is mine*, saith the Lord; but wee bestowing it upon our lovers, and making our selves great with his ornaments, he is faine, in love to us, to take us from them, or they from us, and so finde out a more spirituall administration to perfect us in: Oh the infinite riches of our God! where doth his bounty end? sure his waies of love are unsearchable, and his paths of mercy, in which he followes anore fallen man: and poor backsliding soules,*

are



are past finding out; how narrow are our capacities? we judge as men; We may think as some did of *David*, that there is no help for such things in God; but all things in truth will be found possible with him, even where they are altogether past our thoughts and conceptions, and become to us impossible; I beseech you therefore be perswaded to bow down to him; I know you are conscious, that all judgement is not committed unto you, and therefore it is possible you may not judge right in this thing; for truly, brethren, we may conceive many things even by the letter it self, & yet not living in that spirit that writ the letter, we may erre; I pray do not mistake me, as if I would any way speak slightly of the letter, farther than it speaks of it self; no, I blesse the Father for it, and by sweet experience can say, that I was never so confirmed in it, now the Lord hath drawn me to him out of it, even in that spirit that wrote it; I am for the conscientious use of it, but I would not abuse it; I am sure, those men that would set it above the spirit, can hardly free themselves from that thing; I hope, therefore you will not count it your excellency to walk in the letter, but rather desire the Lord to perfect you in that spirit that writes the letter, for then and never till

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till then, shall we be able to walk by it aright,  
and speak of the letter truly.

I have not yet acquainted my husband with  
your letter, I shall wait upon God what an-  
swer to receive from you: for truly, dear bre-  
thren, upon serious deliberation, I know not  
how to approve my self faithfull in the eyes of  
God, to my brethren here, if I should deliver  
it; for God having put it into my hand, I must  
also see cleannes from him before I part with  
it: for though, blessed be the father, we have  
a sweet hopefull people amongst us that wait  
upon God, and have fellowship one with an-  
other; yet whether they may digest such things  
as you write of, I really question; therefore  
it would be unfaithfulness in me, if I appre-  
hending an evil to them, or any other, should  
not as much as in me lies, prevent it; and this  
I shall doe, by detaining the Letter, till fur-  
ther manifestation from God what to do with  
it; Doe not judge me in this thing, I beseech  
you; I have one Judge, even the Lord, and  
he that put it into my hand; will at length  
clear my integrity in it; I have nothing to doe  
for my self in it, the Lord knows, only to find  
out (if it may be) how I may approve my self  
faithfull to men in the Lord and for the Lords  
ake.

R

Your

Your desire I exceedingly like, that we  
 may be kept from errors, and the Lord keep  
 us all from errors, but who must shew us  
 what error is, but the God of truth himself?  
 we have lived in error, and have sucked them  
 in from our cradles; and yet who will speak so  
 much against error as we, stating ourselves still  
 in the truth. My sweet friends, the day of  
 truth is but now dawning upon us, and now  
 is it opposed, even by those that are children  
 of truth, in their measure? yet wee have all  
 looked for it, and prayed together for it a long  
 time; but truly now, we will not own our  
 prayers, but turn away our face from our Sa-  
 viour, because he comes not in such a garb as  
 we imagined he would, when we know its  
 his prerogative to cloath himself with what  
 flesh or garment he pleases: brethren, what  
 would you have? doe you not know that a  
 glorious day hath been spoken of ever since the  
 Prophets, and the Apostles? Though the day  
 was dawned upon them, yet they bid their  
 hearers not to be terrified, as if that day were  
 near; for saith he, there must be a falling a-  
 way first, and that wicked one be revealed;  
 notwithstanding ~~they~~ told them that he  
 was a partaker of that glory, that should be af-  
 terwards revealed; However (saith he, you  
 have

declaring their severall experiences. 131

have a more sure word of Prophecie, to which  
ye doe well to take heed; as if he had said;  
Brethren, we have been with the Lord in the  
mount, and have beheld that excellent glory,  
but yet to you that have not so seen Christ,  
there is a more sure word of Prophecie; for  
visions and revelations doe most especially con-  
firm and strengthen those that have them;  
but here is a word that is spoken to all, and is as  
a light shining in a dark place, therefore you do  
well to take heed to it till the day dawn, and the  
day star arise in your own hearts, and you be  
swallowed up with that glory, that now you  
expect and wait for; ones know this, that no  
private spirit can understand these Scriptures  
that speak of that day, it must be the spirit of  
God alone; let us cease from our own spirits  
therefore, for they are selfish and private,  
bound up to this and that, and so would confine  
God also; but his Spirit is as large as himself;  
its without bounds; its neither here nor there  
distinct, but it is individually every where.  
But that which I desire you to consider from  
these Scriptures is, that this day of falling a-  
way hathobean; and all the world hath won-  
dered after the beast, since the Apostles time;  
therefore how near may we expect our glory;  
we should not be troubling our selves there,

fore still with falling away, but now look for  
a rising, for sure man hath had his day, and  
now the Lord will have his day. now seeing  
this day of the Lord must have a dawning,  
and some Disciples may be taken up into the  
Mount, before other some; it should teach  
us not to judge our brethren, that speak of  
higher injoyments then we have, for we being  
behinde should rather judge our selves, seeing  
we are more in the day of man, and acknow-  
ledge our selves so to be, still looking for, and  
hastening to the day of God, in which we may  
act self, or selfishly, no longer, but our God  
may bring forth his own righteousness in us:  
and truly, brethren, you may be satisfied in  
this, that we are very industrious to keep our  
selves from error, but we know that in his  
strength we shall be perfected, and when him-  
self comes and speaks, then shall we know  
that it is he; and truly brethren, I would not  
have you infidels but believing, this day hath  
taken some unawares, and though many may  
have it in notion, yet I am sure, that some have  
it in power.

I have one thing more to you concerning  
your letter, and truly I cannot but wonder  
at it, that is, how you durst so peremptorily to  
judge the woman that she brought a delusion  
for

*declaring their severall experiences. 133*

for a vision of God, I beseech you consider seriously before the Lord, whether it was so or no, before you make it so publike, and send it forth with the authority of a Church: surely friends, you will much abuse the authority of your Church, in affirming meer supposition for truth; the Lord be pleased to open your eyes in this thing; it may be your father in mercy desires, a little to plead with you by a weak instrument, and therefore put the letter into my hand, that so he might put some stop to your furious driving; and truly I can look upon it no other wayes; therefore willingly meet your God in this mercifull act towards you; for if you doe not, the dumb Ass next time may reprove you; I confesse, soules, I am the weakest of all, a poore undone soule in my self; the Lord alone take all the glory, yet if I may be usefull, as being one of the body, in keeping you from doing greater evils, I shall be willing and rejoyce, though I go under never so great an odium my self; for sure friends, account of me how you will, I am one of you & tenderly affect you, and in this thing would have God truly exalted: For this grace is given me to love truth under any appearance, though indeed, that may sometimes appear to men to be truth which I cannot close with;

But I mean any appearance that my God comes in, and I hope shall be more and perfected hit; and indeed it is sweet to me that he hath given me, through mercy, to know his voyce from a stranger; It may be the world may judge me for it, because it comes not in their form; but I shall rest in the Lord: well Brethren, if you see mercy to you in that which the Lord hath spoken by me, receive it and rejoyce in him; it may be, I may prove to you as *Abigail* did to *David*, keep you from shedding blood, and from avenging your selves with your own hand; the Lord shew us therefore what that Scripture meaneth, *I will have mercy and not sacrifice*: there be many things in the letter of the scripture, which we through weaknes may think to be sacrifice as the Pharisees did, when God abhors it, and will have none of it, in such a time as he calls for mercy; therefore he bids us learn what that meaneth we may have it, & read it, & speak it, but to learn the inside of it, learn what it meaneth, will be our comfort, and our Crown; and truly my dear friends, I am perswaded, that this is a time, in which, mercy is required of us towards our Sister, and not such sacrifice: If you please to send me a word of answer, leave it with Mr. C. I doe not think it fit as

yet



*declaring their several experiences.* 373

yet, that you acquaint my husband with it, not  
for unlawfulness sake, but in convenience;  
for surely brethren, I am not willingly carry-  
ed, to give you or him, or any one offence;  
onely as the Lord manifests it to be his will,  
and then I must leave Father, and mother, and  
all, and cleave to him. Let me have your an-  
swer as soon as you can: but I beseech you, do  
not answer me, but the Lord, and then see  
how you can justify your selves; in him there-  
fore shall I wait for it, and dear souls, though  
I am nothing, and can doe nothing in my self;  
yet I beseech you doe not reject any word of  
truth, love and sincerity that God sends by my  
hand. *Job* saith, *He did not reject the cause of*  
*his Maid servant, when it came before him,*  
though the word saith, *they contended with*  
*him*: I can give you more satisfaction, if you  
please, how I came by the letter; I am sure it  
was unexpected by me, onely the Lord would  
have it so; and therefore all your care must have  
the Lords designs, to bring it to my hand  
when my husband was not in town: doe not  
therefore look upon me, but look to the Lord,  
& use me as kindly as *Job* did his servant, reject  
not my cause, for surely it is not mine: I leave  
you

Y<sup>rs</sup> . . . *My Christian Love*

you to the Lord; whom I desire rightly to  
guide you in this thing, and am


*Bristol, 26.*

*March 1649.* **Your sincere loving Sister  
and servant, from the  
greatest to the meanest  
of you.** T. P.

*March 1649.*

**26<sup>th</sup> Letter**

**Dear Friend,**

 **N**egagements from a true principle  
are not easily dissolved, and while  
we hold the head, we cannot let  
goe the members. I have con-  
sidered you in the union of life  
and truth; from whence flow my unfeigned  
respects to you, and wherein consists the true  
enjoyment of your self: Vanity of vanity in-  
terposeth between God and us, while we are  
below; and vexeth our unquiet spirits; seek-  
ing contentment in earthly relations, we wan-  
der

der ion and fro, and return empty ; but when we close with the divine will, our distractions are composed, the commotions of our distempred hearts are all sweetly silenced. Friend, when you have (in the spirit) ascended farre above all heavens, when you are above all, even that God hath made and (for a time) also ordained you to use, then may you, and then will you be able to descend into the lowest parts of the earth, and from thence again rise to the highest glory ; Then will you have a true sweet and comfortable use of the meanest condition in the world, out of which you shall mount to the clearest enjoyment of the greatest happinesse, and by a continuall intercourse between heaven and earth, you will at last come to inherit the utmost, large and full extent of the Lords dominions. If you were confined to that heaven onely, as it hath been received in the generall notion you would be streightned in your borders, and be deprived of part of your portion and possession ; for the earth as well as the heaven is filled with the glory of God : from which if you were excludcd, you must necessarily want that price of your right, whereof *you were made an heir-esse*. When the ladder of our eternall union is set between Heaven and Earth, between the  
divine

divine and humane nature, then may we both  
 ascend and descend; one as freely as the other.  
 Our heavenly state will not disdain but eagerly,  
 nor our earthly hinder our heavenly; *in the true*  
*Angelical life hath sweet communion with*  
 God in both. Trouble, afflictions, and crosses in  
 the world will administer consolation; and be  
 all your servants, helpers of your joy. God will  
 be all; Union unto him cannot be divided; the  
 wings of the morning are not swift enough to  
 baffle him; the utmost parts of the earth, the  
 farthest distance of sense; the broad Sea; the  
 greatest confusion of minde; the wide wilde-  
 nesse; the most solitary sadnesse of heart can-  
 ner hide from his presence; Nay, if you  
 goe downe into the Hell of horrour, your soule  
 shall not be left there; his right hand of pow-  
 er, and spirit of holinesse, will raise you up a-  
 gaine. I have endeavoured to discharge my re-  
 spects to you, in these short and sudden lines,  
 being now hindered from enlarging by the  
 courtesie and visites of my friends. My re-  
 spects of love presented

I am,

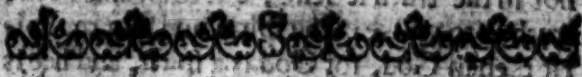
Your servant in Truth.

Aug. 20.

1649.

Copia hac novata: nuntius typis mandavit.

Letter.



27. Letter.

To I. I.



**D**EARE and loving Friend;  
 whom I desire to own and to  
 be one with & in the fellow-  
 ship of the Father and the  
 Son, in one eternall invisible  
 and ever-ruling Spirit, in and  
 with which Spirit we are to walk, live & abide  
 in, after we are made one with it, which is and  
 must bee an inward, true and invisible walk-  
 ing, and according to an inward, true and in-  
 visible rule, and not after an outward and  
 worldly manner, as the worldlings doe; For  
*my Kingdome is not of this world, saith Christ,*  
*my Kingdome is not of observation, and world-  
 ly rudiments,* for it is within you that consist  
 not in any outward rule or practise, all the rule  
 rules and directions of the Spirit is within, it  
 is visible, the truth of all things is within, the  
 outward is not the truth, but an Image of the  
 truth, therefore to walke in outward forms, or  
 ordinances, is but to walke in an Image and  
 not

not in the truth it selfe, but to walke in the  
 truth, to walke in the spirit, and in the spi-  
 rit then in God, for God is a spirit, and hee is  
 the truth of the spirit and he that will be one  
 with God must bee one with him in the spirit  
 and in truth, as it is essentiall in God, or else  
 there can be no perfection, and then no true  
 walking with God, to be one with God, is to  
 be nothing ones selfe, and to walke with God,  
 is to walke out of ones selfe: *Enoch* walked  
 with God and was not, for God tooke him, he  
 was not; that is, hee was not himselfe: No  
 man can walke with God while he is himselfe,  
 as man, as man cannot be said to walke with  
 God; he may walke with man, but not with  
 God, nothing can be said to walke with God,  
 but what is one, in and with God, and there-  
 fore must bee as God; for none can walke  
 with God, but God; *No man hath seen the*  
*Father, but the Sonne*; hee that ascended is  
 the same that descended, *no man hath nor*  
*never shall see the Father, but the Sonne*:  
 Then none can be said to walke with God, but  
*Jesus Christ who is God*. And this walking is  
 invisible, that is, a communion of spirit in  
 man; one man may have communion with  
 another as man, but none can have communi-  
 on with God, but God; *light cannot have*

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communion with darknesse, nor darknesse with light, but light hath communion with it selfe. Therefore that we are in the light, let us walke as Children of the light, and not as the Children of darknesse. But you will say, Doe wee not walke with God in Ordinances? I answer, that ordinances are not light, truth nor spirit, and therefore wee cannot walke with God in them; wee cannot walke with God in any thing but in the light, in the truth, and in the spirit, nor none can walke with God in these things, but the divine spirit, or inward man, which is of God, and one with God; to walke with and in God, is to walke in the truth and ordinances you cannot say are the truth, no more then you can say the scripture is the truth, but if you will make it truth, you must make it God, for there is but one truth, and that is God: One God and Father of all, one Lord, one Faith and one Baptisme, and all but one God and one truth. God as he is in the word Christ Jesus, is the truth, and if we have heard of him, and been taught by him as the truth is in Jesus; then shall wee say, that the scripture is not truth, but it tels us what is the truth; it saith, It is life eternal to know God, the true God, then to walke in the truth, is to know the truth, and so know the truth is



know God onely, and having knowne God, wee know how to walke with God, and no man can know God, but God, no man can know the Father, but the Sonne, and hee to whom the Sonne will reveale him. And the Sonne hath not truly revealed the Father to man, till man through Christ is become the Sonne of God, and being the Sonne of God, hee knowes God, and is knowne of God, and so is one with God, whereby he hath acceptance to walke with God. We should take it ill of them that tell us wee know not God, but when we come to know him indeed as God in his owne eternall and essentiall being, wee shall then confesse that we never knew him before, we have had many thoughts we have known God, when alas we have known nothing of him, as he bught to be known; to know God in any forme, or ordinance, nay in any created excellency, even the highest manifestation that ever wee had of him among the creatures, is but as an imagined or formall knowledge, which can be no perfect knowledge, it is no true knowledge of God, to know him in any thing below himselfe, below the divine and essentiall being of God; all things below himselfe are imperfect and can give no true testimony of him, we receive tokens from men, and letters from

from man by which we come to have some kind of knowledge of them, but if we never see the person, we can have no true knowledge of him: the greatest manifestation that ever we have of God, or the greatest knowledge we can have of him, though it be by Angels, if it be not by himselfe, it is not a true knowledge, and can produce no true happiness, for they are all but as messengers sent from him and is not himselfe; and till he comes himselfe in his owne substance that wee see him as he is in himselfe, a God above and beyond all gifts and graces which but as messengers were sent from him, wee see him not and then cannot know him as we ought. *I am not the Christ, saith John, I am but sent before him, to prepare the way for him, and as he increaseth, I must decrease, I must be nothing, that he may be all.* Therefore while wee see ordinances any thing, gifts, graces, manifestations or any thing below God himselfe to be any thing, so long we see not God to be all, and then know him not as God, wee may know him in all things after a manner, but it is an outward externall knowledge, and not a spirituall inward knowledge, and therefore no true knowledge; yet this is the knowledge wee have of him in ordinances, even an externall  
 litterall

litterall knowledge, and according to this so we walke, and not according to ~~truth~~ and perfection. But you will then say, *It is not the will of God, that we should walke in ordinances.* I answer that in way of permission, it may be for a time, yet not for ever; but the will of God goes further; for this is the will of God, even your sanctification, that all that are his should bee as himselfe, for bee ye perfect, as he is perfect; perfection consists not in ordinances, nor in any created excellence, but in God onely, which is an uncreated glory; therefore be ye perfect, as he is perfect, for that is the will of your God; and ought to be the desire of all his, to be perfect, as he is perfect, to walke as he walks, and to know as he knows; and in this we shall be like unto God; that wee may have fellowship with him; as the Apostle sayth, *walke in the light, as he is in the light; and then you shall have fellowship with us, and truly our fellowship is with the Father, and the Sonne;* and this is a fellowship above all ordinances, and above all revealed things; a man cannot have fellowship with God; and converse with him as God; till hee is seperated from all relation. It is said in Prov. 18. 1. *that through desire a man having seperated himselfe, seeketh and intermedleth with*

*all wisdom.* That is with God, a man cannot seek or intermeddle with the Creator till he is seperated from the creature. But you will say, are we not then to make use of the creature, nor any created thing? I answer, in a temporall way you may; but all that while, you will have but a temporall union with them, nor in them; there can be no true union with God in the creature, no not in any created glory whatsoever. *For all is as grasse, and as grasse it withereth, because the spirit of the Lord bloms upon it; and all the joy and comforts, that I have thought, I have found in them, is but as a blast before the Almighty God, the creature, nay, the excellencies of creatures, or creature comforts were made only for the body, and not for the soule, not as to finde comfort in them; no, nothing can be food to a soule, but the eternall invisible being of God; for invisible things must be fed from invisible powers; and the soule is as invisible as God; for it is God: it is and must be that dependence which we have upon God, and this would fall if not fed by God and from God; therefore it is one with God. The Rivers and streams, which is one with the Seas, would soon faile, if not fed from the Sea. So would the soule of man, if it were not conti-*

nually fed from its own natural principle from God, who is the sea and fountain of Soules; and now an Ordinance or any other thing but God cannot bring comfort to a soule: a man may take some delight in them, but it is but a fancy or some naturall or outward affection that he hath to them, and not for any spirituall comfort he findeth in them: he may perhaps count it spirituall, but the spirit cannot count so of it; the spirit cannot delight to be in any thing, but in its ownelement, which is an element above all created things, flesh and spirit cannot dwell together without interrupting one of another: therefore to tie the spirit to have communion with God in an Ordinance, is to keep him in bondage: the Church which is below, is in bondage with her children; but the Church which is above in the spirit is free, which is the mother of us all; therefore to binde the spirit, to an Ordinance, or to any thing below it self, which is below God, is to keep him in bondage: Men may walk in Ordinances, or in Forms, or in the Image of things. But all this while their communion is but an Image, an outward form or Image to the communion of spirits, it is but a naturall communion which typifies a Church in the spirit. So that it is not our perfection

*declaring their severall experiences.* 147

to walk in Ordinances ; because by them God is veiled from us , and we see him not in his open manifest glory , and so are not changed into the likenesse of him , but remain still as strangers and Pilgrims . Therefore let us with the Apostle , forget that which is behinde , and presse forward to that which is before , which is to see God in his open manifest glory , and not in the glory of an Ordinance , or any created thing for they are but vailes which doe eclipse and hide the glory of God from us , that we see him not as we ought ; whereby we might have communion with him : and therefore God doth rend that vaile , and cast that away as moth eaten , as vain helplesse things ; and now he shews himself with a new garment , *with the robes of righteousness and glory , with salvation in the midst of them ; with a full manifestation of all his attributes in one essentiall , invissible and eternall glory for his Saints :* and he that will now see God , to have sweet fellowship and communion with him , must see him in all , in all this glory , without the help of any Ordinance or created thing whatsoever ; for that hath been and is still the cause of our ignorance of God , because we never look for him to come in this open glory . But we lye still expecting of

him to come in old apparell, and not in new; in an ordinance, and not without, and so deceive our selves. *That when the Bridegroom comes, like foolish Virgins are found unprepared, with our lamps neither oyled nor lighted, but barren and fruitlesse; and so are left hopelesse and comfortlesse:* And with this, I shall take my leave at this time, and shall with all commit you and the rest of our fellow members in Christ, to the onely fellowship of the Father and the Son together in one eternall and invisible glory, in which fellowship I desire to own you, and to walk with you, and to heare from you, and so fare you well.

R. G.

27. Letter





28. Letter.

Dear friend,

**I** Received yours of an old date ; you are constant in loving, slow in expressing and declaring ; in which, though yet you are full ; I doe own your love in all, both letter and token , and wish I had to make you a sutable return

Your trouble , is about Ordinances ; *You want them, and yet cannot use them, you think you want them at least ;* but it is the anointing you want, not *John*, much lesse his water ; you have the anointing , and need not that any man teach you , *1 John 2. 21.* It abideth in you , it will appear , the box in which it is, will be broken, and perfume the whole house : The box is your heart, whilest you are looking without : In that condition you are, the Poets *Tantalus* is your picture and your motto. The Woolf by the ears, you neither dare hold nor let go ; stay a while, and your Candle wil be  
L 3                      lighted ;

lighted; The Lord is your light, the annointing which you have received of him, abideth in you, and the same teacheth you all things.

You say, *Why you dare not use Ordinances, because you finde them not in their exactnes, according to the Primitive pattern.* Do you think to be perfect in the flesh? I know you doe not: Why then doe you expect exactnes here? All externall things will be matter of doubtfull disputation, 1 Rom. 14. and we shall not come into rest, and out of dispute, till we come into the spirit, where is both unity and rest; till circumcision and uncircumcision be nothing; and the new creature and faith working by love, all, we shall not be established: *He that doth it is God, who hath also annointed us, and sealed us, and given the earnest of the spirit in our hearts.* 2 Cor. 1. Till we see and acknowledge God not limited to make our himself by ordinance, if not to be gone out of them, as to any manifestation of life, and power by them, we cannot be at rest.

God will take us out of all our childish work, before we have made any thing of it; and are these better things then rudiments and elements in our childish state? a bondage that the father is pleased his children (that are heires of all) should be in, till the time appointed

pointed by him; whilst we are Babes, we have no trouble in them, onely about our unworthinesse; as we grow up, doubts grow, and trouble and disputes about them, about their pure institution, and at last we come to look into their worth, and set the signe and the spirit distinct before us; and so come by degrees to be crucified to them, and they to us; and are sensible of a bondage, and are making into the liberty of the Spirit.

And whereas you mention, *the Primitive pattern, as to these ordinances*: There is granted a pattern to Babes, or those that have to doe with them; for these outward things are the milk, and not the strong meat; and if the Apostles and those anointed with the spirit, then, could have spoken to their converts, other wise then as unto carnall, they would not have spoken earthly things; nor dealt with them in those principles, from whence they are calling them, to make forward to perfection, and blame them for their *dullnesse*, Hebr. 6.

The old administration, was weak, wearisome, and tyring, and therefore God went out of it, *Heb. 10.* & so wil he hence, when he hath brought us to see the weaknes & feel wearines; he is calling such into the spirit, *Come unto me*

*me, yee that are weary and heavy laden ; take my yoke, you shall have rest unto your soules. Martha thou art troubled about many things: Mary hath chosen the better part, who sits at his feet, hears what the spirit saith, that is either silent in Ordinances, or speakes not there alone but will have knowledge increased by running to and fro, by every part of this creation, and the government of it.*

*You say, That you looke upon ordinances as the institutions of Christ to bee observed, till his coming againe ; well, and hee comes as a Theife, he steales upon us, and takes these from us, ere we are aware, and puts the substance in the place of the shadow, which when wee see, wee will not with Achish or Laban, make a cry or pursuit to recover our Idols.*

*You say, You cannot rest satisfied in that interpretation, of his coming to bee in spirit, at which I marvaile not, untill the spirit makes it out by his presence in you ; and that presence will satisfie without signs, shadowes, pictures, and quiet you from any further seeking the living among the dead.*

*You expresse the reason of your dissatisfaction with that interpretation to bee this, because that Christ hath bene coming in the spirit,*

*declaring their several experiences. 253*

*spirit, more or lesse, in ordinances ever since he set them up. To which I answer, that his comming in ordinances, is comming in flesh, even that spirituall comming, I call in the flesh, as he did appeare in spirit to his Disciples, that waite on him in the time of his flesh, yet is not that called his comming in spirit, but that appeatance in them, after his ascension.*

*There was spirit in the old administration, but in respect of the new, it is called letter: There is a certaine degree of Christs elevation in us, that makes spirit, or gives the denomination, which is known wheresoever it is, and sometimes (yea too often fancied) to be where it is not.*

*You say, That ordinances are not given for particular persons, but for a community, but for the edifying of the body till we all meet in unity of the spirit.*

*Ans. We come at last together, by one after another, both into the Vineyard to worke, and forth to rest. Marke how the Saints went from under Mose's cloud, and how that was dispersed, to one after another, till only the children of darkness worshipped in it.*

*You acknowledge that God will separate*  
*ried*

ried to ordinances, gospel as well as legall.  
Hee will once more shake Heaven and  
Earth.

And is not hee doing that in you? and till  
that comes *that remains*, surely we are to  
worship at the doore of the *Tabernacle*, and  
then will his remove appeare plainly; which  
by want of enjoyment in Ordinances is onely  
suspected, or conjectured. I consent unto you  
fully, *that the want of enjoyments there, are no  
rule safe enough to walke by.*

You say, *You have found communion with  
God in Ordinances, and without; The last  
more immediate and the sweetest: To this  
God calls you by some tastes, and will settle  
you there in due time, the time appointed of  
the Father, the time of the acknowledgement  
of the Son of God in you.*

You say, *that your thoughts worke about  
Gods silence in Ordinances, as upon this reason  
to humble us, as in the Isralites hunger, I con-  
sent to you, and so to prepare us for bread  
from heaven that needs no sowing, threshing,  
winnowing, nor shall be gathered by Homer,  
or measure.*

You observe with trouble, *the declining of  
some, who leave ordinances, to the deniall of  
Scripture.*

Wonder

*declaring their severall experiences. 155*

Wonder not that when God calls some to himself in a more immediate enjoyment without ordinances, that the Devill should bee playing his part there, in *Jannus* and *Jambres*.

Your dislike of *the common pleading for ordinances*, I wonder not at, because it is done in opposition to the spirit, which they onely serve to, and is the life of them, and that tells me that *that Heaven is foulding up as a garment*, and hee coming forth that changes it not.

You say, *there hath beene a glory in that administration*, I grant it, and that it yet is to some, yea many, and they doe well to waite for glory there where they finde it appearing to them; I call off none fr m ordinances, I judge not those that profess themselves called off; I know not where abouts I am, sure not in *vision*, but sometimes I hope in *dreames*, the old mans state, and so under the spirit.

The last thing you mention, is your scruples about *Ordinances*, which are to you, as a *bedge of thornes* set by the Lord in your way; to turn you backe again from those things which we have more or lesse idollized and set up in his place.

I have



I have performed your desire, and you may looke upon me as *Lazarus* quickened, but bound hand and foot with grave cloaths: what life and liberty I have, it must be to serve the Saints, and therefore account me ever ready to serve you.

*August 18.*

1649.



## Letter 29.

*Dear and much esteemed,*



Y<sup>e</sup> Father hath unbosomed such a glory to me, since I saw you last; that I cannot but admire at it; it was as I was walking alone, the power of my Father was seen in an exceeding glory, so that I could not tell how to contain it, my veile was too narrow to receive it; I have had many discoveries of glory since, and have been in many fires, and burnt very sweetly, and consum'd

very

*declaring their severall experiences. 157*

very joyfully : I desire to live as well in Hell as in Heaven ; and the greater Hell, the greater Heaven : I rejoyce exceedingly in the everlasting burnings : one breath of my Father makes both Heaven and Hell ; but this is that my Father hath written in my heart , that everlasting deliverance is at hand ; but first, the Lord will cover the Earth with darknesse , and with grosse darknesse the people, and such black clouds of darknes will our Father cloath himself with ; that none but those that see with the eye of the Lord, shall be able to see him in the thick darknes : *The smock of the Beast ascends out of the bottomlesse pit, and wrath from the Almighty is upon her ; and I cannot but rejoyce and sing Hallelujah , Hallelujah, all praise be given to him that sits on the throne for ever ; and when you see these things done, then lift up your heads , the day of your redemption is at hand ; I see them performed, I see them finished and brought forth into power, and I rejoyce in the work of the Lord. I see the restored estate of our bringing forth with mighty power ; that wee shall see all things good , that the Saints shall know no evill ; for my part I know no evill , I see all things good ; I know nothing but good in all the world ; the Lord doth all things well, whether*

*declaring their severall experiences* 15

whether in Earth or in Heaven ; and that that hath swallowed us up, we are now swallowing it up ; I am swallowing Death, Hell, and the Grave up ; that now I am able to play with Satan ; He is but a Reed in my hands. I have been really cloathed upon , and mortality swallowed up into life ; and when this glory comes forth , it will judge the world, and silence them ; our glory is their torment, and our Heaven is their Hell : Thus I have given you an account of the present discoveries of my Father, and rest in your heart;

*7. Clem.*

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**F I N I S.**

## A New Song.

1.

**I** Am that I am,  
All that you heare and see ;  
I was , now is, and so shall bee  
All to Eternitie.

2. Good is the Word, the Word is Good,  
God and the Word are one ;  
The rule is true and even so  
All that you look upon.

3. This Word is Good, this Good is God,  
This Good is all you see ;  
If otherwise I should it owne,  
Where would the freedome be ?

4. Now herein is the freedome just ,  
Thus knowing light to see,  
That all is Good, this all is God,  
This Good hath made us free.

5. Then enterlein this freedome just,  
In pure love for to bee ;  
Which pure love is the perfect Good  
Unto Eternitie.